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THE FOUR GOSPELS
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THE SINAITIC PALIMPSEST WITH A TRANSLATION

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2. fo. indutū est.

libra p̄pulari et completa cum interpretatione
in fine. ¶ Tabula finalis super eandem
¶ Item alia tabula expositoria vocabulorū dif-
ferentium eundem significat.

2. p. o. sec. 2.0.

2. f. nōtatibz.

2. *fb. foliatus*.

2.º fo. indyctib.

2.º fo. 2.º p. 1.º

Quis de Gremio. an eardm aliquibz carreatibz e sumis ductus in p^o libri e
an eaz quatuor. fo. e. Omelie sine sermones dicitales idm quada collectorem
p^oterum de ipis singulis dicitalibz. e. instantur nobilitates sup eumelias d^o b^o
Et faldam quatuor eardm in fine libri.

SOME PAGES
OF
THE FOUR GOSPELS
RE-TRANSCRIBED FROM
THE SINAITIC PALIMPSEST
WITH A
TRANSLATION OF THE WHOLE TEXT

BY
AGNES SMITH LEWIS

LONDON:
C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

1896

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INTRODUCTION.

THE text of the Four Gospels from the Syriac palimpsest discovered by me in the Convent of St Katharine on Mount Sinai in 1892, was transcribed by the late Professor Bensly, Mr J. Rendel Harris, and Mr F. C. Burkitt during our second visit to Sinai in 1893. A considerable part, however, amounting to nearly a fifth of the whole, was still undeciphered when the transcribers were compelled by the pressure of other duties to leave Sinai. Some of this was recovered by Mr F. C. Burkitt, whilst the work was going through the Press, from fresh photographs which I placed at his disposal, but there was still much which was too faint in the MS. to be thus reproduced.

I therefore undertook a third journey to the Convent during the months of February and March 1895, in company with my sister, Mrs James Y. Gibson. My efforts were greatly facilitated by the continued good-will of the monks, and of Archbishop Porphyrios, who was then in residence, and also by the ready help of my sister, who undertook the duty of examining all those points about which doubt had been expressed, either by the transcribers themselves in their notes, or by others. I am therefore in a position to complete the translation which I published last year, through Messrs. Macmillan and Co., whose courtesy in resigning their copyright to me, enables me to include it in this volume with a reprint of 98 pages hitherto defective in the Syriac edition published by the Syndics of the Cambridge University Press in 1894, and with eight pages of smaller *addenda*.

Each of these 98 pages bears an additional number in brackets, which will facilitate its being interleaved with the Syndics' edition. These have all been re-read by me from the palimpsest manuscript, and are printed in two colours, the black denoting what we already possessed through the labours of the original transcribers, and the blue what I have gleaned since they left the field. Where a few letters of a word only have been read by them, I have frequently been obliged to reprint that word altogether in blue, because the expense and trouble to the printers of dividing these words would have been very great, and because I only have read them in their entirety. A cautious use of the re-agent, made sometimes in the presence of Archbishop Porphyrios and of the other reverend owners of the manuscript, has enabled me to abolish a whole

[illegible]

The Δ which I erroneously inserted before  in 1892^a is a stroke belonging to the Greek under-writing.



Mrs Gibson copied several pages of the Greek sloping uncials which underlie the upper writing of the last twelve leaves of the MS. They appear to be part of a sermon on the Day of Judgment; but as no single line of her copy can be read consecutively with the line beneath it, we conclude that John the Recluse cut short the sermon in the year A.D. 778 by trimming its leaves to suit those of the Syriac Gospels. It is a matter for thankfulness that this summary process was not reversed.

We also made a fruitless search for the 17 missing leaves.

CHARACTERISTICS OF THE TEXT.

The additional portions of the Gospel text which I now publish show the same characteristics as those already known; the same conciseness, the same occasional neglect of copulative conjunctions, and the same disposition to add slight graphic touches to the narrative. I subjoin a list of the more striking variations in the whole manuscript.

In the first chapter of the Gospel of Matthew, *v.* 8, our Codex coincides with the majority of ancient MSS. in reading the name of 'Ozia immediately after that of Joram, and the three kings, Ahazia, Joash and Amazia, who come between them in Cureton's MS. are absent.

In *v.* 16 we come to the most startling variation in our Codex, a variation which has excited lively discussion both in this country and abroad. Into all the merits of this discussion I have no wish to enter, but I would simply point out, what has already often been noticed, that the word 'begat' in this genealogy is used in a purely conventional sense, for we are told in *v.* 8 that Joram begat his own great-grandson 'Ozia'; and in *v.* 12 that the childless Juchonia of Jer. xxii. 30, begat Shealtael, and that this consideration will cover the  "to thee" in *v.* 21 and the  "to him" in *v.* 25. We know also from Matt. xiii. 55, Luke ii. 48, John i. 45, vi. 42 that our Lord was

¹ These four words were invisible on the very dirty discoloured vellum of the MS. I did not see them in my photograph, but on a lantern transparency which was made from it by Messrs Newton & Co.

² Introduction (ed. 1894), p. xv.





³ 2 Kings viii. 25, xiii. 1, xiv. 1, xv. 1, 7.

conventionally, that is, legally and socially, though not actually, the son of Joseph.


We have therefore no need to adopt the ingenious and plausible suggestion first made by Mrs Gibson¹, and afterwards quite independently of her, by Dr Zahn², that the Syriac translator may have had before him a Greek MS. in which the word ἐγέννησε, as applied to Mary, was misunderstood by him as being applied to Joseph. Mr Allen³ and Dr Rahlfs⁴ have pointed out that the minuscule 346 of the Ferrar group must be a descendant of such a Greek MS., for it contains the reading ἰωσήφ ὃ μνηστευθεῖσα παρθένος μαριάμ ἐγέννησεν ἰησοῦν τὸν λεγόμενον χριστόν. So also does 556 Greg. (= 526 Scr.) of the same group.

I am not, however, inclined to adopt it, because it implies a mistake of the translator, and because, as has often been pointed out, the statement that "Joseph begat Jesus" is the only logical ground for the incorporation of his genealogy in the Evangelist's narrative. We must either prove, beyond a doubt, that some part of this introductory chapter is a later addition to the Gospel, or we must reconcile it with its context by taking it in a purely conventional sense.

In Matt. x. 23 we have the interpolation "and if they persecute you in the other city, flee ye to another," which is found also in Codex Bezae.

In Matt. xi. 17 Dr Zahn has pointed out an assonance between the words  "danced" and  lamented, whilst Dr Nestle observes another in the  "I will give you rest," and the  "for I am meek" of v. 29, both readings being found likewise in the Curetonian and in the Peshitta.

In Matt. xviii. 17 we have "tell it unto the synagogue," instead of "unto the church."

In Matt. xviii. 19 after "Again, verily I say unto you," a line has perhaps been dropped, a line which must have read: "If two of you." The text continues, "shall agree (without a visible nominative) upon earth about everything, what they shall ask shall be theirs from my Father which is in heaven." Or possibly a faint  "if" which I saw dimly outside the column of writing, belongs to the text, so that it may read "If they shall agree," etc. without the conjecture of a dropped line.

Matt. xviii. 20 gives us a reading similar to that of Codex Bezae "For there are not two or three gathered together in my Name, and I not amongst them." We could believe that the Syriac translator had confounded the Greek words οὐ and οὗ were it not that he has given us a perfectly idiomatic expression.

¹ *Times*, Nov. 2nd, 1894.

² *Theologisches Literaturblatt*, Jan. 18th, 1895, col. 29.

³ *Academy*, Dec. 15th, 1894.

⁴ *Academy*, Dec. 29th, 1894, p. 557. Cf. Gregory (*Tischendorf*, vol. III. p. 1251, 528).

In Matt. xix. 4 we have, "Have ye not read, that he who made the male made also the female?"

In Matt. xx. 12 we have, "the burden of the day in the heat."

Matt. xx. 28 occurs on a lost page: but a calculation of spaces shows that the great interpolation of D and the Latin MSS. (found also in the Curetonian) beginning "uos autem quaeritis de minimo crescere," and ending "et erit tibi hoc utile," cannot have been present in our Codex.

In Matt. xxi. 32, by the omission of a single word ܢܝ "not" we have, as in Codex Bezae, the statement that the chief priests and elders at last repented and believed in John the Baptist.

Matt. xxiii. 13 gives us a graphic picture of Pharisaic pretensions. "Ye hold the key of the kingdom of heaven before men: for ye neither enter in yourselves, nor those that are coming do ye suffer [them] to enter."

In Matt. xxiv. 36 some significance has been held to attach to the omission of the phrase, "neither the Son." But if the scribe omitted it here by design, he left it untouched in Mark xiii. 32, and in this omission our Codex is not singular.

In Matt. xxv. 1 we are told that the ten virgins "went forth to meet the bridegroom and the bride."

In Matt. xxvi. 25, and in Mark xiv. 19 the question of the disciples, "Is it I, Lord?" is put in a somewhat stronger and more interesting form. It begins with a word which in Syriac corresponds partly to the Latin *ne . . . forte*, and to the Greek *μήπως*. This suggests that the question was a deprecatory one, and as it cannot be rendered in English, we have had recourse to the idiom which would probably rise to the lips of one of our own countrymen in a similar case, "Not I, surely, Master?"

In Matt. xxvii. 17, Pilate offers to release "Jesus Bar-Abba, or Jesus who is called the Christ."

In Matt. xxvii. 56 the companion of Mary the Magdalene is called "Mary the daughter of James and the mother of Joseph." This is repeated in Mark xv. 40. Mary is also called the daughter of James in the two Palestinian Syriac Lectionaries which were found by Mr Rendel Harris and myself in the Sinai Convent. (Cf. Lesson xv in Codd. B and C.¹)

In Mark iii. 21 we have the very interesting statement that when our Lord's *brothers* heard of His preaching, and of His appointment of the apostles, they went out to lay hold on Him, for they said "He has gone out of his mind."

In Mark viii. 32 we have an assonance (observed by Dr Nestle) between ܐܠܗܐ "he pitied" and ܐܠܗܐ "be it far."

¹ See notes to English Translation, p. 139.

In Mark x. 50 we are told that blind Timai, son of Timai, took up his garment when he rose and came to Jesus. This, to any one who has watched Eastern habits, seems a more natural action than if he had cast it away.

In Mark xii. 38 and in Luke xx. 46 we are told that the scribes loved "to walk in the porches" (*στοαῖς*) instead of "in long garments" (*στολαῖς*).

In Mark xiv. 51 we have an interpolation, "and many people came" and laid hold on the young man.

In Mark xvi. 3 the expression used of the stone at the door of the sepulchre, "for it was very great," is put in what appears to be its right place, in the thoughts of the women who were wending their way thither with oil and spices, in place of its being at the end of v. 4 where it hardly seems so much wanted. A similar reading occurs in the Gospel of Pseudo-Peter c. 12, *τίς δὲ ἀποκυλίσσει ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα εἰσελθούσαι παρακαθесθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα; μέγας γὰρ ἦν ὁ λίθος, καὶ φοβούμεθα μή τις ἡμᾶς ἴδῃ*. It would be interesting to know whether one of these documents is an echo of the other, or whether the arrangement is a primitive one.

The most remarkable feature in our text of Mark is the omission of twelve verses, chap. xvi. 9—20. This, as is well known, occurs in other ancient codices, notably in the Sinaiticus and in the Vaticanus. But in the former it is open to question if their absence is not due to cancelling by a later hand. In ours there can be no doubt that they never existed. St Mark ends about the middle of f. 68 r, col. b, of the original MS. and St Luke begins a little lower down on the same column, the intervening space being filled up by the colophon written with red ink, "Here endeth the Gospel of Mark." Then comes a line of ornamental dots, and then "The Gospel of Luke" also in red.

Our Codex is thus differentiated from the Curetonian, where, strangely enough, these verses must have existed; for all that is there preserved to us of St Mark's Gospel is xvi. 17—20. The testimony of the Old Syriac version to their being part of the sacred record is therefore equivocal. We may hope that fresh light will be thrown on this subject through the investigations which have been prompted by Mr F. C. Conybeare's remarkable discovery of the signature *Ariston Erizou* (Ariston the Presbyter's) to the last twelve verses of Mark xvi. in an Armenian MS. of the tenth century¹.

In Luke i. 63, 64 we have the statement, "And they marvelled all" transferred to its natural place, so that it becomes an effect produced by the string of Zacharia's tongue being suddenly loosened, and not simply by his writing the name of John.

In Luke ii. 5 we are told that Joseph went to Bethlehem to be enrolled with Mary his "wife," a more satisfactory title being given to the Virgin than either the *ἐμνηστευμένη* of the Greek MSS. or the "espoused" of the Peshitta.

¹ *Expositor* for September 1894.

In Luke ii. 14 we have the old reading of the *Textus Receptus* ἐν ἀνθρώποις εὐδοκία "goodwill to men."

In Luke ii. 36 we are told that Hanna the prophetess had lived seven days only with her husband.

In Luke iv. 17 a beautifully characteristic touch is restored to the narrative of our Lord's conduct in the synagogue of Nazareth. Before He stood up to read, He waited modestly until the book of Isaiah the prophet was put into His hand.

In Luke iv. 27 the word "Naaman" though obviously implied, is omitted.

In Luke iv. 44 our Codex agrees with \aleph , B, C, L, Q, R, etc., in saying that Jesus preached in the synagogues "of Judæa" (not "of Galilee").

In Luke vi. 23 we have, "Rejoice ye in that hour" (instead of "in that day").

In Luke vi. 40 we are told that "There is no disciple who is perfect as his master in teaching."

In Luke vii. 29 we are told that the people and the publicans who heard our Lord speak about John the Baptist "justified themselves to God" (not "justified God").

In Luke ix. 37 we are told that on the same day (not on the next day) whilst our Lord and His disciples were coming down from the Mount, they were met by a great multitude, and by the father of the epileptic boy. Here our Codex agrees with the Curetonian.

In Luke x. 16 we have the same interpolation as in the Curetonian, "and he that heareth me, heareth him that sent me."

In Luke x. 22 we read: "And who knoweth the Son, except the Father? and who knoweth the Father, except the Son?"

In Luke x. 41 our Lord's praise of Mary is accompanied by no reproach to Martha. "But one thing is needful" (in v. 42) is also omitted, as it is in Cod. Bezae and in several of the Old Latin MSS.

In Luke xvii. 10 our Lord commands us to say, "We are servants," the word "unprofitable" being omitted.

In Luke xx. 10 there is a gradation of violence in the treatment which the husbandmen meted out to the servants of the lord of the vineyard. The first they beat, the second they wounded, the third they smote.

In Luke xxii. we have a fresh arrangement of the narrative from v. 17 to v. 21. We have also our Lord saying of the sacramental cup, (v. 20) "This is my blood, the new testament."

In Luke xxiii. vv. 10—12 are wanting, and with them all mention of the reconciliation and of the former enmity between Herod and Pilate.

In Luke xxiii. 15 Pilate says: "No, nor yet Herod: for I sent him to him; nothing that is worthy of death did he find against him, nor has anything worthy of death been done by him."

In Luke xxiii. 34 these words are omitted: "and Jesus said, Father, forgive them; for they know not what they do." They have already been marked with suspicion by Westcott and Hort¹, not on the ground of their being unhistorical; but as not being found in some of the best authorities, and not belonging originally to the book in which they are now included.

In Luke xxiii. 37 we are told that the crown of thorns was placed on our Lord's head whilst He was hanging on the Cross. A similar reading is found in Cureton's MS. and in the Latin MS. c.

In Luke xxiii. 48 we have the interpolation already known to us from Cureton's MS. and from the apocryphal Gospel of Peter, "Woe unto us, what hath befallen us! woe unto us, for our sins!" It has been suspected that they were also in Tatian's Diatessaron and in the Doctrine of Addai.

In John iii. 6 we are told that "God is a living Spirit."

In John iii. 15 the words, "should not perish, but" although omitted by Westcott and Hort, are here preserved, as they are also in our Revised Version.

In John iv. 2 we read that "not only was our Lord baptizing but his disciples."

In John iv. 25 the Samaritan woman says, "Behold, the Christ cometh: and when he is come, he will give everything" (instead of "he will tell us all things").

In John iv. 27 we read that when the disciples returned to our Lord, with provisions from the city of Shechem, "they wondered that with the woman he was standing and speaking." In v. 6 we read that He had been sitting, wearied, on the well when they left Him. It is open to conjecture whether this change of attitude was due to enthusiasm about the subject He had been discussing or whether it was prompted by courtesy towards the degraded specimen of womanhood whom He, the embodiment of the highest manhood, was addressing.

In John iv. 36 we are told that the reaper in the Lord's harvest field "straightway receiveth wages."

In John vi. 13 we have an interpolation "Now the men which did eat of this bread were five thousand."

In John vi. 42 we have our Lord's conventional name, "Is not this Jesus Bar-Joseph, and we know his father?" The word "mother" is omitted, as it is also in the Curetonian.

¹ New Testament. Notes on Select Readings, p. 68.

In John vi. 59 "These things said he in the synagogue as he taught in Capernaum," becomes "These things said he in Capernaum, in the synagogue, as he taught." This reading would lead us to suspect that our English version of the Gospels shews a misunderstanding of the Greek text—*ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ*. Here *διδάσκων* probably refers rather to *ἐν συναγωγῇ* which precedes it, than to *ἐν Καφαρναούμ* which follows.

In John vi. 63 we read "It is the spirit that quickeneth the body." This is probably due to the fact that the word *σάρξ* which follows was originally rendered by *κίχα*.

In John vii. 48, "For who of the chief men or of the Pharisees has believed on him? only this mob, which knoweth not the law."

John vii. 53—viii. 11 is, as was to be expected, wanting.

In John viii. 34 we have "Whoso committeth sin is a slave"; the words "of sin" being absent.

In John viii. 38 we read "I do" (not "I speak") "that which I have seen with my Father."

In John viii. 57 the question "and hath Abraham seen thee?" follows more naturally on our Lord's previous statement "Abraham was longing to see my day; and he saw and was glad," than the usual reading, "and hast thou seen Abraham?"

John ix. 4 agrees with the *Textus Receptus* and the A.V. in having "I must work" (*ἐγὼ δεῖ*) as against the text of Westcott and Hort and the Revised Version, which have "We must work" (*ἡμᾶς δεῖ*).

In John ix. 25 the man who was born blind says, "but one thing I know, that I was blind, and because of him, lo! I see."

In John ix. 35 our Lord calls Himself "Son of man," as in *א*, B, D, instead of "Son of God."

In John x. 35 the clause "If he called them gods, unto whom the word of God came," is omitted.

In John xi. 33 we have a duplicate reading "he was vexed in his soul, and was troubled in his spirit."

In John xi. 38 we are told that the grave of Lazarus was an artificial one, hewn out of the rock, like a cave. In *v*. 39 we see a vivid picture of the way in which Martha was startled, when she saw the bystanders obeying our Lord's command, from her exclamation, "Lord, why are they lifting away the stone?"

In John xi. 55 we read "it was the evening." This has no logical connection with the succeeding clause, but we may surmise that the Evangelist here intended to begin the story of the supper at which Lazarus was seated, whilst Martha served (*chap. xii. v. 1*), and then in *vv. 55, 56, 57* made a little necessary digression in order to explain the circumstances in which that supper was made.

In John xii. 3 we learn that Mary began her loving ministrations to our Lord by pouring the ointment first on His head.

In John xii. 31 we read "now the governor of this world shall be cast down." In v. 32 we have an antithesis "and I, when I am lifted up."

In John xii. 48 we read "Whoso asketh me" (instead of "rejecteth me") "and receiveth not my words, there is one who judgeth him."

In John xiii. 34 a change in the punctuation shews us that our Lord said, "But now a new commandment I give unto you, That ye love one another."

In John xiii. 37 a similar change shews us that Peter said, "Now will I lay down my life for thy sake."

John xiv. begins "And then Jesus said, 'Let not your heart be troubled: believe in God, and in me ye are believing.'" Here the first *πιστεύετε* is rendered by an imperative, as in the margin of the Revised Version, and the second *πιστεύετε* by the present participle, the auxiliary verb being implied, but not expressed in Syriac. When read thus, as can be done naturally in the Greek text, it contains a strong assertion of our Lord's divinity¹.

John xvi. 28 gains in force by the omission of the phrase "I leave the world."

In John xvi. 29, 30 we have one of those readings which, like that in John viii. 57, commend themselves to our sense of what is probable, and on which we may found a claim for our Codex to the honour of transmitting a fragment of the true text. For it tells us that the disciples said to our Lord, "Lo! now also speakest thou plainly, and speakest no parable at all unto us. Now we know that thou knowest all things, and needest not that thou shouldest ask any man" (instead of "that any man should ask thee").

If the assertion of our Lord's divinity is weakened by the statement in His prayer, as recorded in John xvii. 5, "And now also give me the glory, my Father, from beside thyself, from that which thou gavest me when the world was not yet," instead of "The glory that I had with thee before the world was," we notice that this is only in agreement with the words of v. 24. That assertion is as clear and strong as ever in chap. xx. v. 31. And we perceive from chap. xvii. vv. 5, 6 that some part at least, of this glory, is "the men which thou gavest me out of the world."

In John xvii. 11 we have an expansion of one of our Lord's prayers for His people, "O my holy Father, take, keep them in thy name."

In John xvii. 14 the phrase, "even as I am not of the world" is omitted, but it occurs in v. 16.

¹ I found it impossible to make the Sinai monks understand that this reading is in any way different from their own.

The effect of the transposition of the narrative in John xviii. is to shew that Caiaphas, not Annas, was the high priest who questioned our Lord, and to make the story of Peter's denial an unbroken narrative. It may be the original form of the history, or it may be, as Dr Zahn¹ thinks, a harmonistic arrangement, borrowed from the Diatessaron of Tatian.

In John xviii. 23 instead of our Lord's words, "If I have spoken evil, bear witness of the evil, but if well," we have the simple assertion, "I have spoken well."

In John xix. 42, xx. 1 we have some graphic touches in the Evangelist's account of our Lord's burial, and of Mary the Magdalene's visit to the sepulchre. "And hastily, suddenly, they laid him in the sepulchre, for it was near to that place, because the sabbath was dawning. And at night, as the first day of the week was dawning, while it was yet dark, very early in the morning, came Mary the Magdalene," etc.

In John xx. 8 Peter shares with John the credit of having been the first to see and believe in our Lord's resurrection.

In John xx. 16 we are told that Mary the Magdalene, when she recognized our Lord by the sound of her own name on His lips, "ran towards him, that she might touch him." This addition is found also in the Ferrar group of MSS.

In John xxi. 7 we are told that Simon Peter was swimming in his eagerness to reach the land where Jesus stood.

SUPPOSED AGE OF THE MS. AND OF THE VERSION WHICH IT REPRESENTS.

With regard to the age of the manuscript, we may safely assume, with Mr Harris² and Mr Burkitt³ that it is not later than the beginning of the fifth, or the latter half of the fourth century. It is manifestly older than Cureton's, if we may judge from its greater conciseness, from its having been less influenced by Greek MSS. and by its omission of doubtful passages such as Mark xvi. 9—20 and John vii. 53—viii. 11.

But in regard to the date of the version, of which the manuscript is only a representative, the opinion of scholars is still divided. Mr Rendel Harris² has judged it to be anterior to the Diatessaron, and therefore to belong to the second century. Mr Burkitt⁴ did the same, and Dr Nestle⁵ considered it the very earliest translation of the Gospels into Syriac, on which the Diatessaron and the Curetonian are both founded.

¹ *Theologisches Literaturblatt*, Jan. 11, 1895, p. 21.

² *Contemporary Review*, Nov. 1894.

³ *Guardian*, Oct. 31st, 1894, p. 1707.

⁴ *Guardian*, Oct. 31st, 1894, p. 1708.

⁵ *Allgemeine Zeitung*, Nov. 20th, 1894.

On the other hand, A. L.¹ and Dr Zahn² place it betwixt the Diatessaron and the Curetonian. "T ist und bleibt," says the latter, "das älteste nachweisbare Evangelium der syrischen Kirche."

But as he goes on to say "So einfach liegen die Sachen nicht" the question is by no means so simple, and one great problem still remains unsolved. It is this:

If the Gospels were written in the lifetime of their reputed authors, and therefore before the close of the first century, and if we know the date of Tatian to be at the very latest A.D. 170, can we imagine that the Syrian Church, to which the great bulk of the first disciples belonged, remained for so long a time without a version of the sacred narrative in their own tongue? If they did not, where is the version they used? and has our Codex any claim to represent it? The epithet Mepharreshe tells us nothing, for though it implies an obvious allusion to the Meħallete, it may be a designation due to the scribe of the MS. and not to the translator of the version.

THE CHARGE OF HERESY.

A still more serious question is the charge of heresy, which has been brought against our Codex. That charge rests chiefly on the remarkable reading in Matt. i. 16, and it arose naturally before any of those who adopted it had either time or opportunity to become fully acquainted with the text as a whole. Mr Rendel Harris has given expression to what was at first the prevalent opinion in an able article in the *Contemporary Review* for November 1894, but the spirited discussion which followed in the *Academy* during the following months (Nov. Dec. Jan. Feb.) did much to clear up our views on the subject, and the matured opinion of some foreign scholars such as Wellhausen, Zahn, Durand, etc. has been without hesitation in favour of its orthodoxy. The subject is so important that I must quote some of these:

"Dass der Sin. hier (Matt. i. 16) ebionitische Tendenzkritik treibe, ist eine unhaltbare Vermutung, die schon dadurch widerlegt wird, dass auch bei ihm die Geschichte der Geburt von der Jungfrau aus dem heiligen Geist (der übrigens nicht gradezu als Vater betrachtet wird, רוח ist Femininum und eigentlich Mutter) sofort auf die Genealogie folgt." (Wellhausen³.)

"Irgendwelche häretische Tendenzen vermag ich überhaupt in Ss. nicht zu entdecken." (Th. Zahn⁴.)

¹ *Bulletin Critique*, 15 juin 1895, p. 329.

² *Theologisches Literaturblatt*, Jan. 11th, 1895, p. 21.

³ *Der syrische Evangelienpalimpsest vom Sinai*, p. 6, l. 32. (Göttingen, *Nachrichten der K. Gesell. der Wissenschaften*, 1895, Heft 1.)

⁴ *Theologisches Literaturblatt*, Jan. 18th, 1895, p. 29.

"M. Ss. qui a été probablement copié vers le sixième siècle, représente une version fort ancienne La généalogie qui ouvre l'Évangile selon saint Matthieu n'est pas une addition postérieure—d'origine ébionite Cette altération du texte n'a pas été inspirée par le désir de propager l'opinion ébionite de la génération naturelle du Christ." (Le P. A. Durand, S.J.¹)

"Mais il semble qu'on peut affirmer dès à présent, non seulement la haute antiquité, mais la parfaite orthodoxie de la leçon sinaïtique La portée du mot 'engendra' est donc purement juridique. L'auteur de la généalogie ne pouvait en employer un autre sous peine d'atténuer la rigueur de sa démonstration." (A. L.²)

And we are not without hope that British scholars will eventually agree to the summary of conclusions proposed by Mr Willoughby G. Allen, which we quote:

(a) The account of the Nativity in Cod. Sin. is homogeneous and consistent throughout.

(b) It presupposes throughout the miraculous conception of our Lord.

(c) It may be regarded as the source from which variant readings in other texts took their rise.

(d) It is a striking example of the very great value of the new codex both for textual critics and for theologians³.

I may also remark that we do not brand with heresy all the Greek codices which report the words of our Lord's mother in Luke ii. 48, "thy father and I have sought thee sorrowing," and that the expression "my chosen" in Luke ix. 35 and in John i. 34 on which so much stress has been laid, and which is supposed to shew an Adoptionist tendency, actually occurs in our own Revised Version in Luke ix. 35 and in xxiii. 35, and in the Sinai Codex is counter-balanced by the expression "my beloved" in Matthew iii. 17, Mark ix. 7, Luke iii. 22; Matt. xii. 18 being defective, and xvii. 5 wanting, also Mark i. 11.

If any critic still wishes to draw conclusions from the state of the MS. after considering the list of illegible passages which we give on page 142 we hope he will begin by explaining why John of Beth-Mari Kaddish left fol. 3 v (82 v) so beautifully clear and distinct, no evidence of a scraping knife being discernible anywhere on it.

¹ *Études Religieuses*, 15 janvier 1895, p. 150.

² *Bulletin Critique*, 15 juin 1895, pp. 328, 329.

³ *Academy*, Dec. 15th, 1894, p. 513.

RE-ARRANGEMENT OF THE SINAI LIBRARY.

I have much pleasure in reporting that a great change has taken place in the Sinai Convent since our visit in 1893. A new Library has been made, under the personal superintendence of the Archbishop, partly by building, and partly by throwing down partitions between various dark closets. A special sunny room has also been built, in the best part of the Convent, for the use of students. Old boxes and baskets are for ever abolished; the only one spared being that in which I found the palimpsest of the Syriac Gospels and one of the Palestinian Syriac Lectionaries in 1892, and which I have brought home as a memento. The Semitic books are arranged on shelves according to the numbers in our catalogues and the Greek books according to the numbers in the monks' catalogue, which was epitomized by Gardthausen. A MS. may now be obtained a few minutes after it is asked for, whereas, formerly, the search has been known to occupy two days. A whitewash brush has passed over the entire Convent, and order now reigns in the place of slovenliness. All this has been done at the sole expense of the monks.

CONCLUSION.

I have added to this volume in an Appendix a list of those words and phrases in Westcott and Hort's Greek text for which the Syriac of our manuscript presents no equivalent, and also a list of English words and phrases whose equivalents are in the Syriac text, but are absent from Westcott and Hort's Greek one. I trust that these will prove useful to those Biblical students to whom the Syriac is still a sealed book.

Those doubtful words or passages in the Syriac text which have been examined by Mrs Gibson, and which she has ascertained to be in the exact form read by the transcribers are represented in the list entitled Non-Corrigenda (page 143).

In translating proper names I have followed the wise rules of the Royal Geographical Society, by retaining the English forms of those names which are in common use amongst us, such as Jesus, John, James, etc., and by giving to the less common ones a form as near the Syriac as is consistent with euphony. Where a guttural occurs in the body of a word like *ܠܥܡܐ*, which cannot be pleasantly reproduced in our language, I have placed it at the end. In many

instances I am obliged to defer, with Dr B. H. Kennedy¹, "to that inconsistent but all-powerful dictator, Custom,

Quem penes arbitrium est et ius et norma loquendi,"

and also to prefer, with Gibbon, "the popular name to that obscure diligence which is rarely successful in translating the Oriental into the Roman alphabet."

I have again to thank my sister for her careful revision of all my proof-sheets; and Mr J. Rendel Harris for several valuable suggestions. I have also to thank the Rev. R. H. Kennett for reading my Syriac sheets, and for a few acceptable emendations in passages where I had seen only a few letters on worn-out portions of the manuscript. I have to thank the Rev. Eberhard Nestle, D.D., not only for reading the Syriac text and the translation, but for the solution of some important idiomatic difficulties, also for the marginal notes to Luke i. 3, John viii. 47, and for the changes of punctuation in John xiv. 1, 2, xvi. 24, 25.

¹ Preface to the translation of the "Birds of Aristophanes," p. vii.

AGNES S. LEWIS.

CASTLE-BRAE, CAMBRIDGE,

January, 1896.

CORRIGENDA.

- Page 22 line 8 (Matthew xxii 23) for "The same day" read "And the same day"
- „ 75 „ 4 (Luke xvii 35) for "Two women" read "And two women"
- „ 78 „ 31 (Luke xx 24) for "And they shewed it to him, saying" read "And they shewed it, saying unto him"
- „ 79 „ 15 (Luke xxi 2) for "widow" read "woman"
- „ 81 „ 36 (Luke xxii 47) for "While" read "And while"
- „ 83 „ 21 (Luke xxiii 35) delete "also"
- „ 84 „ 1 (Luke xxiii 55) for "went" read "came"
- „ 85 „ 7 (Luke xxiv 35) for "And they also told" read "And they also told them"
- „ 86 „ 26 (John i 43) for "The day following" read "And the day following"

THE GOSPEL OF MATTHEW.

1 The book of the generations of Jesus the Christ, the son of David, the son
 2 of Abraham. Abraham begat Isaac; Isaac begat Jacob; Jacob begat Judah and
 3 his brethren; Judah begat Phares and Zarah of Thamar; Phares begat Heſron;
 4 Heſron begat Aram; Aram begat Aminadab; Aminadab begat Nahſon; Nahſon
 5 begat Shela; Shela begat Boaz of Rahab; Boaz begat 'Obed of Ruth; 'Obed
 6 begat Jesse; Jesse begat David the king; David begat Solomon of the wife of
 7 Uria; Solomon begat Rehoboam; Rehoboam begat Abia; Abia begat Asa; Asa
 8 begat Josaphat; Josaphat begat Joram; Joram begat 'Ozia; 'Ozia begat Jotham;
 9 Jotham begat Ahaz; Ahaz begat Hezekia; Hezekia begat Manasse; Manasse
 10 begat Amon; Amon begat Josia; Josia begat Juchonia and his brethren in the
 11 captivity of Babylon;

12 Then after the captivity of Babylon, Juchonia begat Shealtael; Shealtael begat
 13 Zorobabel; Zorobabel begat Abiur; Abiur begat Eliakim; Eliakim begat 'Azor;
 14 'Azor begat Sadoc; Sadoc begat Achin; Achin begat Eliud; Eliud begat Ele'azar;
 15 Ele'azar begat Matthan; Matthan begat Jacob; Jacob begat Joseph; Joseph, to
 16 whom was espoused Mary the Virgin, begat Jesus who is called the Christ.

17 All these generations from Abraham until David are fourteen generations;
 and from David until the captivity of Babylon are fourteen generations; and
 from the captivity of Babylon until the Christ are fourteen generations.

18 But the birth of the Christ was on this wise: When Mary his mother was
 espoused to Joseph, when they had not come near one to the other, she was
 19 found with child of the Holy Ghost. Then Joseph her husband, because he was
 20 just, did not wish to expose Mary, and was minded quietly to put her away. But
 while he thought on these things, the angel of the Lord appeared to him in
 a vision, and said unto him, Joseph, son of David, fear not to take Mary thy
 21 wife: for that which is begotten¹ from her is of the Holy Ghost. And she
 shall bear to thee a son, and thou² shalt call his name Jesus: for he shall
 22 save his people from their³ sins. Now this which happened was that it might
 23 be fulfilled which was spoken of the Lord by Isaiah the prophet, who said, Behold
 a virgin shall be with child, and shall bring forth a son, and they shall call
 24 his name Emmanuel, which, being interpreted is, Our God with us. Now when
 Joseph arose from his sleep, he did as the angel of the Lord had commanded
 25 him, and took his wife: and she bore to him a son, and he called his name Jesus.

2 And when Jesus was born in Beth Lehem of Judæa in the days of Herod
 2 the king, behold, there came wise men from the east to Jerusalem, and said,

¹ R. V.
marg.

² Or 'she
shall call.'

³ Literally
its sins.

Where is the king of the Jews that is born? for we have seen his star from
3 the east, and are come to worship him. Now when Herod the king heard, he was
4 troubled, and all Jerusalem with him. And he assembled all the chief priests
and scribes of the people, and said unto them, Where is the Christ [to be] born?
5 They say unto him, [In] Beth Lehem of Judah, for thus it is written by the
6 prophet, And thou too, Beth Lehem of Judah art not the least of the kings of
Judah: for out of thee shall come the king, who shall shepherd my people Israel.
7 Then Herod called those wise men privily, and enquired of them that he might
8 know at what time the star appeared to them. And he sent them to Beth
Lehem, and said unto them, Go search concerning him, the child; and when
ye have found him, come, shew me, that I also may go and worship him.
9 They then, when they had received the commandment of the king, departed:
and there appeared to them the star which they had seen in the east; it went
10 before them till it came and stood there where the child was. And they, when
11 they saw the star, rejoiced with great joy. And they came into the house, and
saw the child with Mary his mother, and fell down and worshipped him: and
they opened their treasures, and presented unto him gifts; gold, and myrrh and
12 frankincense. And it appeared to them in a vision that they should not return
13 unto Herod, and they went by another way into their country. And after
them there appeared to Joseph the angel of the Lord in a dream, and said
unto him, Arise, take the child and his mother, and flee to Egypt, and be
there until I tell thee: for Herod is about to seek the child so as to destroy
14 him. Joseph then arose, and took the child and his mother by night: and
15 went his way into Egypt: and was there until Herod the king was dead: that
it might be fulfilled which was spoken of the Lord by the mouth of Isaiah the
16 prophet, who had said, Out of Egypt did I call my son. Then Herod, when
he saw that the wise men had mocked him, was exceeding wroth, and sent
and slew the children, all that were in Beth Lehem and in its borders, from
the child of two years old and under, according to the time which the wise
17 men had said unto him. Then was fulfilled the word which Jeremia the prophet
18 had spoken. A voice was heard in Ramtha, wailing and weeping, and much
sighing, the voice of Rachel who was weeping for her children, and she would not
be comforted because they are not.

19 But when Herod the king was dead, there appeared unto Joseph in Egypt
20 the angel of the Lord, saying to him in a dream, Arise, take the child and
his mother, and go into the land of Israel: for they are dead that sought the
21 child's life. Then he arose, took the child and his mother, and came into the
22 land of Israel. But when Joseph heard that Archelaus was king in the room
of his father Herod, he was afraid to go thither: and it appeared in a dream
23 that he should go into the region of Galilee: and he came thither, and dwelt
in a city which is called Nazareth: and the word was fulfilled which was spoken
3 by the prophet, that he should be called a Nazarene. In those days came John
2 the Baptist, and preached in the wilderness of Judæa, saying, Repent ye: for the
3 kingdom of heaven is at hand. This is he that was written about by Isaiah
4 the prophet, who said, Prepare ye a way for the Lord. And the same John
was clothed in raiment of camel's hair, and was girded about his loins with
5 a girdle; and his meat was locusts and honey of the mountain. Then went

to him they of Jerusalem, and all Judæa, and all [from] beyond the river
6 Jordan, and he baptized them in the river Jordan, each man confessing his
7 sins. But when he saw many of the Pharisees and Sadducees who were
coming to his baptism, he said to them, O generation of vipers, who hath
8 shewn you to flee from the wrath that is about to come? Bring forth there-
9 fore fruits which are meet for repentance: and say not, We have Abraham for
our father: for I say unto you, that God is able of these stones to raise up
10 children unto Abraham. And behold, the axe has reached the roots of the
trees: and every tree that yieldeth not fruit is cut down, and is cast into
11 the fire. For I baptize you with water unto repentance: but he that cometh
after me is mightier than I, whose shoes I am not worthy to bear: he shall
12 baptize you with fire, and with the Holy Ghost: he who holds the fan in
his hand, and will cleanse his threshingfloor, and will gather the wheat into his
garner; and the chaff he will burn up with unquenchable fire.

13 Then came Jesus from Galilee unto John that he might baptize him in
14 the Jordan, and John forbad him, saying unto him, I have need that thou
15 shouldest baptize me, and thou art come to me. Jesus answered and said unto
him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then
16 he suffered him to be baptized. And when he was baptized and went up out
of the water, lo, the heavens were opened, and he saw the Spirit of God
17 descending in the likeness of a dove, and it abode upon him: and a voice was
heard from heaven, which said unto him, Thou art my Son and my beloved, in
thee I am well pleased.

4 Then Jesus was led up of the Spirit into the wilderness, to be tempted of
2 the devil. And after forty days and forty nights that he had fasted, he hungered.
3 And the tempter came near and said unto him, If thou be the Son of God,
4 say to these stones that they become bread. Jesus answered and said unto him,
It is written, Not by bread alone shall man live, but by every word that
5 proceedeth out of the mouth of the Lord. Then the devil led him and brought
6 him into the holy city, and set him on the pinnacle of the temple, and said
unto him, If thou be the Son of God, cast thyself from hence: for it is written,
that he shall command his angels concerning thee to keep thee, and on their
arms they shall bear thee up, lest thou shouldest strike with thy foot on a
7 stone. Jesus said unto him, It is written, Thou shalt not tempt the Lord thy
8 God. Again Satan led him and taking him up, set him on a mountain which
9 was very high, and shewed him all the kingdoms of this world; and said unto
him, These kingdoms and their glory thou hast seen; to thee will I give them,
10 if thou wilt fall down and worship before me. Then said Jesus unto him, Get
behind with thee, Satan: for it is written, The Lord thy God shalt thou worship,
11 and him only shalt thou serve. Then the tempter withdrew from him for a
time, and angels came near and were ministering unto Jesus.

12 And when he heard that John was apprehended, he withdrew into Galilee;
13 and left Nazareth, and came to Capernaum, which is beside the sea, in Zebulon
14 and in Naphtali: that the word might be fulfilled which was spoken by Isaiah
15 the prophet, saying, The land of Zebulon, and the land of Naphtali, the way
16 of the sea, and beyond the river Jordan, Galilee of the nations; the people that
sat in darkness saw a light; and those who sat in sadness and in the shadows

- 17 of death, light is sprung up on them. From that time began Jesus to preach,
 18 saying, The kingdom of heaven hath come near. And as he was beside
 the shore of the sea, he saw two brethren, Simon and Andrew his brother,
 preparing their nets and casting [them] into the sea: for they were fishermen¹.
 19 He saith unto them, Follow me, and I will make you fishers² of men. And
 20 they in that hour left their nets and followed him. And again he came near,
 21 and saw two other brethren, James and John, sitting in the ship with Zebedee
 their father, and preparing their nets, and he called them. And they left their
 22 father in the ship, and followed him. And Jesus went round about in all Galilee,
 23 teaching in their synagogues, and preaching the gospel of the kingdom, and
 24 healing all disease and all sickness which were among the people. And they
 brought near unto him many that were tormented with hateful torments, and with
 sore sicknesses, and on each of them he laid his hand; and he healed everyone.
- 25 And when there was a great multitude who were from Galilee, and from
 5 Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan, when
 he saw the great multitudes, he went up to the mountain: and when he had
 2 sat down, his disciples came unto him: and he began to say unto them,
 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
 4 Blessed are they that mourn: for they shall be comforted.
 5 Blessed are the meek: for they shall inherit the earth.
 6 Blessed are they which do hunger and thirst for justice: for they shall be
 satisfied.
 7 Blessed are the merciful: for upon them shall be mercies.
 8 Blessed are those who are pure in heart: for they shall see God.
 9 Blessed are the peacemakers: for they shall be called the children of God.
 10 Blessed are they which are persecuted for righteousness' sake: for theirs is
 the kingdom of heaven.
 11 Blessed are ye, when men shall hate you, and persecute you, and when they
 12 shall say against you what is evil, for my own name's sake. But rejoice ye, and
 be glad in that day: for great is your reward in heaven: for so persecuted their
 fathers the prophets.
- 13 Ye are the salt of the earth: if the salt have become insipid, wherewith shall
 it be salted? it is good for nothing, but to be cast out, and men shall trample
 14 upon it. Ye are the light of the world. And a city that is built on a hill cannot
 15 be hid. And a man doth not light a lamp, and set it under a bushel, but he
 setteth it on the top of a candlestick; and it giveth light unto all that are in
 16 the house. So let your light shine before men, that they may see your good works,
 and glorify your Father which is in heaven.
- 17 Think not that I am come to destroy the law and the prophets: I am not
 18 come to destroy, but to fulfil them. For verily I say unto you, till heaven and
 19 earth pass away, one letter iota shall not pass from the law, till all shall be. And
 whosoever shall destroy³ one of these small commandments, and shall teach men so,
 he shall be called little in the kingdom of heaven: but whosoever shall do and
 20 teach thus, he shall be called great in the kingdom of heaven, For I say unto you,
 except your uprightness shall exceed the uprightness of the scribes, ye shall not
 21 enter into the kingdom. Ye have heard that it was said to them of old time,
 Thou shalt not kill; and whosoever shall kill shall be condemned in the judgment:

¹ Syriac—
 'hunters
 of fish.'

² Literally
 'hunters.'

³ Syriac—
 'relax.'

22 but I say unto you, That whosoever is angry with his brother without a cause shall be condemned in the judgment: and whosoever shall say to his brother, Raca, shall be condemned by the council: and whosoever shall say to his brother, Fool, shall be condemned to the Gehenna of fire.

23 Therefore if thou bring near thine offering to the altar, and there rememberest
24 that thy brother hath enmity against thee, leave thine offering there on the altar and go; first be reconciled to thy brother, and then come, offer thine offering.
25 Be agreed with thine adversary quickly, whilst thou art yet in the way with him,
26 lest thine adversary deliver thee to the judge, and thou be cast into prison. And verily I say unto thee, thou shalt not come out from thence, until thou shalt pay
27 the last farthing. Ye have heard that it was said, Thou shalt not commit adultery:
28 but I say unto you, That whosoever looketh on a woman and lusteth after her, hath
29 committed adultery with her in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should go to hell.

31 ¹It hath been said, Whosoever shall leave his wife, let him give her a writing
32 of divorcement: but I say unto you, That whosoever putteth away his wife, against whom adultery hath not been alleged, he causeth her to commit adultery. And whosoever taketh a forsaken one committeth adultery.

¹ v. 30 is omitted.

33 Ye have heard that it hath been said, Thou shalt not forswear thyself, but
34 shalt give unto the Lord the oath: but I say unto you, Swear not at all; not by the
35 heavens; for they are the throne of God: and not by the earth; for it is the footstool beneath his feet: and not by Jerusalem; for it is the city of the great King.
36 And swear not by thy head, because thou canst not make one hair of the hair on
37 it black or white. But let your word be, Yea, yea; and Nay, nay: whatsoever is more than these is of the evil one.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for
39 a tooth: but I say unto you, That ye resist not evil: but whoso shall smite thee
40 on thy cheek, offer to him the other. And whoso will go to law with thee, and
41 take thy coat, leave to him also thy cloke. Whoso shall compel thee to go with
42 him a mile, go again with him other twain. And whoso asketh of thee, give to him, and whoso desireth to borrow of thee, refuse him not.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and
44 hate thine enemy. But I say unto you, Love your enemies, and pray for them
45 who persecute you, that ye may be the children of your Father which is in heaven: he who maketh his sun to rise on the good and on the evil, and letteth
46 down his rain on the just and on the unjust. For if ye love them which love
48 you, what reward have ye? even the publicans do thus. Be ye therefore perfect, even as your Father which is in heaven is perfect.

6 And do not your righteousness in the presence² of men, that ye may be seen by
2 them, and no reward be yours with your Father which is in heaven. When thou
doest alms, do not sound a trumpet before thee, as the hypocrites do in the
synagogues and in the streets, that they may be glorified of men. Verily I say
3 unto you, they have received their reward. But when thou doest alms, let not
4 thy left hand know what thy right hand doeth: that thine alms may be in
6 secret: and the Father, which seeth in secret, shall reward thee openly. ³But
thou, when thou prayest, enter into the closet, and shut the door, and pray to

² Syriac—
'eye.'

³ v. 5 is omitted.

thy Father in secret; and thy Father, which seeth in secret, he shall reward thee.
 7 And when ye pray, do not say vain things, like the heathen: who think that
 8 with much speaking they shall be heard. Be not ye therefore like unto them:
 for he, your Father, knoweth, when ye have not yet asked him, what is wanted
 9 by you. After this manner therefore pray ye.

Our Father which art in heaven, Hallowed be thy name. And let...come....

[vi. 10 to viii. 3 is on pages which have been lost from the original MS. before John the Recluse used it in A.D. 778.]

8 Our Lord....his hand, and touched him, saying unto him, I will: be thou
 3 clean. And in that hour the leprosy was cleansed from him. Our Lord said
 4 unto him, See thou tell no man; but go thy way, shew thyself to the priest,
 and offer the sacrifice as Moses commanded, that it may be a testimony unto
 them.

¹ Or 'mili-
 tary
 tribune.'

5 After these things a chiliarch¹ came near to him and besought him saying, My
 6 servant is sick of the palsy, and lieth at home in great torment. He saith unto
 7 him, I will come and heal him. The chiliarch answered and said unto him, Lord,
 8 I am not worthy that thou shouldest enter under my roof: but speak with a
 9 word, and my boy shall be healed. For I also am a man who has authority,
 and soldiers are under me²: and I say to this man, Go, and he goeth; and I say
 10 to another, Come, and he cometh; and I say to my servant, Do such a thing, and
 he doeth it. Now when our Lord heard this, he marvelled, and said to them
 11 that followed him, Verily I say unto you, I have not found faith like this even
 12 among Israel. I say unto you, That many shall come from the east and from
 the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom
 13 of heaven. And the children of the kingdom shall go out into outer darkness:
 there shall be weeping and gnashing of teeth. Then our Lord said unto the
 chiliarch, Go: as thou hast believed so be it to thee. And in that hour his
 boy was healed.

² Syriac—
 'myhand.'

14 And our Lord came into the house of Simon Cepha and saw his wife's
 15 mother laid, and sick of a fever. And he touched her hand, and straightway
 16 the fever left her: and she arose, and ministered unto them. Now at sunset they
 brought near to him all those who had demons: and he cast them out with a
 17 word, and those that were sick he healed: that it might be fulfilled which was
 spoken by Isaiah, who said, He will take our infirmities, and bear our sicknesses.
 18 Now when our Lord saw a great multitude about him, he commanded that
 19 they should depart thence to the other side. And a certain scribe came near,
 20 and said unto him, Master, I will follow thee whithersoever thou goest. Our
 Lord said, The foxes have holes, and the birds of the heaven have nests; and
 21 the Son of man hath not where to lay his head. Then another of his disciples
 22 said unto him, Suffer me first to go and bury my father, and I will come. He
 said unto him, Let the dead bury their dead, and follow thou me.

23 And our Lord went up....to a ship, and his disciples followed him. And there
 24 was a great tempest in the lake and [it] was almost covered with the waves:
 25 but he was asleep. And his disciples came near and awoke him, saying unto
 26 him, Our Lord, save us: for behold, we perish. He said....Why are ye

fearful? Then he arose, and rebuked the wind and the sea; and there was
 27 a great calm. But the men wondered, saying, Who is this, that the sea and
 the wind obey him!

28 And when he was come to the country of the Gadarenes, there met him
 two men possessed with demons¹, and they were very wicked, and were coming
 out of the tombs so that no man could pass by that way, and they cried with
 29 a loud voice, saying, What have we to do with thee, thou Son of God? art
 30 thou come..... was feeding a good way off from them.
 31 And those demons besought him, saying, If thou cast us out, send us into that
 32 herd of swine. He said unto them, Go. And they came out, and entered into
 33 the swine: and the whole herd ran to a steep rock and fell into the sea, and
 the h[erds]men fled, and entered into the city, and told everything, and the
 34 things about the demons. And the whole city came out to meet our Lord,
 and when they saw him, they besought him that he would depart from their
 coasts.

¹ Syriac—
 'upon
 whom
 were
 demons.'

9 2and he passed over....sick of the palsy lying on a bed; and when
 3 our Lord saw their faith, he said....the sick of the palsy.... not
 4 said unto them, Why ye evil in your heart? whether is
 6 easier to say, Thy sins be forgiven thee; or to say, Arise, walk? But that
 ye may know that the Son of man hath power on earth to forgive sins, (then
 saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine
 7 house. And he arose, and took up his bed, and went to his house. And when
 the multitudes saw it, they were afraid, and glorified God, who had given this
 power unto men.

9 And he departed thence, and when our Lord was passing, he saw a certain
 man sitting amongst the publicans whose name was Matthew, and he said
 10 unto him, Follow me. And he arose, and followed him and when
 11 our Lord and with his disciples. Then when the Pharisees saw [it], they
 12 said unto his disciples ye eat But when he heard it, he said, They
 13 that are whole need not a physician, but they that are sick. But go ye and
 learn what that is, I seek mercy, and not sacrifice: for I am not come to
 14 call the righteous, but sinners to repentance. Then came the disciples of
 John, saying, Why do we and the Pharisees fast assiduously, but thy disciples
 15 fast not? Our Lord said unto them, The children of the bride-chamber cannot
 keep a mourning as long as the bridegroom is with them: but the days
 will come, when the bridegroom shall be taken from them, and then shall
 they fast.

16 No man putteth a piece of new cloth on a worn-out garment, lest the
 filling-up of the new piece should draw away the weak parts of the worn-out
 17 one, and the rent should be worse than before. And also they do not put new
 wine into worn-out wine-skins, lest the wine split these wine-skins, and the wine
 be spilled and the skins perish: but they put new wine into new wine-skins,
 18 and both are preserved. Now while he spake with them, behold, a certain ruler
 of their synagogue came, and falling down, worshipped him, saying, My daughter
 19 is now dead: but lay thy hand, and she shall live. And our Lord arose, and
 20 went with him, he and his disciples. And behold, a woman, who had an issue
 21 of blood twelve years, came and touched the hem of his garment: for she said

22 within herself, If I may but touch his garment, I shall be healed. But he
 turned, and said unto her, . . . Daughter, thy faith hath saved thee. And from
 23 that hour that woman was made whole. And when our Lord came into the
 house of that ruler of the synagogue, and saw the minstrels and the crowd
 24 who were making a tumult, he said unto them, Give place: for the maid is
 25 not dead, but sleepeth. And they laughed at him. And when he had put out
 26 the crowd, he came and touched her hand, and immediately she arose. And
 27 the fame hereof went abroad into all that land. And as our Lord passed by,
 two blind men clave to him, crying with a loud voice, Have mercy on us, oh
 28 son of David! And when he was come into the house, the blind men came to
 him: he saith unto them, Believe ye that I am able to do this? They say
 29 unto him, Yea, our Lord, we believe. Then touched he their eyes, saying,
 30 According as ye have believed be it unto you. And straightway their eyes
 were opened; and our Lord charged them, saying unto them, Behold, see that
 31 ye tell it to no man. But when they had gone out, they made it known to
 32 every man in that country. And after they had gone out, they brought to
 33 him a dumb man¹ possessed with a demon. And when the demon had gone out
 of him, the dumb spake: and the multitudes marvelled, saying, It was never so
 seen in Israel.

¹ Syriac—
 'whom a
 demon
 rode
 upon.'

² v. 34 is
 omitted.

35 ²And our Lord walked about among the cities and villages, and taught in their
 synagogues, and preached the gospel of the kingdom, and healed every sickness
 36 and every disease. But when he saw the multitudes, he had compassion on them,
 37 because they were weary, and were scattered as sheep who have no shepherd. Then
 38 he said unto his disciples, The harvest is plenteous, and the labourers few; pray
 ye therefore the Lord of the harvest, that he will send forth labourers into his
 10 harvest. And he called his twelve, and gave them power to cast out unclean
 2 spirits, and to heal every sickness and every disease. Now these are the names
 of his twelve disciples; The first, Simon Cepha, and Andrew his brother; and
 3 James and John the sons of Zebedee; and Philip and Bar-Tholomai; and Thoma,
 4 and Matthew the publican; and James the son of Halfai; and Simon the Zealot,
 and Judah the son of James, and Judah the Iscariot, he who was the betrayer.
 5 And our Lord sent forth these his twelve disciples, and commanded them,
 saying unto them, Go not into the way of the Gentiles, and into a city of the
 6 Samaritans enter ye not: but go to the wandering sheep of the house of Israel.
 7 And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the
 8 sick, raise the dead, cleanse the lepers, cast out demons: freely ye have received,
 9 freely give. Provide neither gold, nor silver, nor even brass in your purses, nor
 10 scrip for the way, neither two coats, neither shoes, nor staves³: for the workman
 11 is worthy of his meat. Into whatsoever city ye enter, inquire who is worthy;
 12 and be there till ye go thence. And when ye come into an house, salute⁴ that
 13 house. And if that house be worthy, your peace shall be on it: but if not,
 14 your peace shall return upon you. Whoso shall not receive you, nor hear your
 words, when ye depart out of that house or out of that city, shake off the dust
 15 of your feet. And verily I say unto you, that for the land of Sodom and of
 Gomorra it shall be more tolerable in the day of judgment, than for that city.
 16 Behold, I send you forth as lambs in the midst of wolves: be ye therefore
 wise as serpents, and simple as doves.

³ Or
 'cudgels.'

⁴ Syriac—
 'give
 peace to.'

17 Beware of men: who will deliver you up to law courts, and will scourge you
 18 in their synagogues; and before kings and governors shall ye stand for my name's
 19 sake, and for a testimony to them and to the nations. When they bring you near,
 take no thought what ye shall speak: for it shall be given you in that hour what
 20 ye shall speak. For it is not ye that speak, but the Spirit of your Father
 21 speaketh in you. For the brother shall deliver up his brother to death, and the
 father his son to death: and children shall rise up against their parents, and cause
 22 them to be put to death. And men shall hate you for my name's sake: but
 he that endureth to the end, he shall be saved.

23 When they persecute you in this city, flee ye from it to another: and if they
 persecute you in the other city, flee ye to another: for verily I say unto you, Ye
 shall not have finished all the cities of the house of Israel, till the Son of man
 24 be come. There is no disciple who is greater than his master. It is enough
 25 for the disciple that he be as his master, and for the servant as his lord. And if
 they have called the master of the house Beelzebub, what shall they call them of
 26 his household? Therefore fear them not: for there is nothing covered that shall
 27 not be revealed; nor hid, that shall not be made known. What I tell you in
 darkness, speak ye in the light: and what ye hear in your ears, proclaim upon the
 28 house-tops. And be not afraid of them which kill the body, and the soul they have
 no power to kill: but rather fear him who is able to cast both body and soul into
 29 hell. Two sparrows are sold for a farthing; and one of them doth not fall on the
 30 ground without your Father. But even the hairs of your hair are all numbered.
 31 Fear not therefore, for ye are of more value than many sparrows. Every man who
 32 shall confess me, I also will confess him before my Father which is in heaven.
 33 And whoso shall deny me before men, I also will deny him before my Father
 34 which is in heaven. Think not that I came to sow¹ peace on the earth: I came
 35 not to sow peace, but a sword. For I came to separate the son from his father,
 and the daughter from her mother, and the daughter-in-law from her mother-in-
 36 law. And a man's foes shall be they² of his household. But he who loveth
 37 his father and his mother more than me, is not worthy of me: and he who
 38 loveth his son or his daughter more than me, is not worthy of me. And
 39 whosoever doth not take up his cross and follow me, is not worthy of me. For
 whosoever will find his life shall lose it: and whosoever will lose his life for my
 40 sake shall find it. He that receiveth you receiveth me, and he that receiveth
 41 me receiveth him that sent me. For whoso receiveth a prophet in the name
 of a prophet, receiveth a prophet's reward; and whoso receiveth a righteous
 man in the name of a righteous man, shall take a righteous man's reward.
 42 And whosoever shall give to drink a cup of cold water unto one of these
 little ones in the name of discipleship, verily I say unto you, his reward shall
 not be lost.

11 And it came to pass, when our Lord had made an end of commanding his
 2 twelve disciples, he departed thence to teach and to preach in their cities. Now
 when John had heard in the prison the works of our Lord, he sent his disciples
 3 and said³ unto him, Art thou he that should come, or do we look for another?
 4 And Jesus answered and said unto them, Go, shew unto John what ye see and
 5 what ye hear. For behold! the blind see, and the lame walk....and the
 6 deaf hear, and the dead rise up, and blessed is he, who shall not be offended

¹ Syriac—
'cast.'

² Syriac—
'the sons
of his
house.'

³ Literally
"sent" as
in the
Cure-
tonian.

7 in me. And after these things, our Lord began to say unto the multitude concerning John, What went ye out to the wilderness to see? A reed which is
8 shaken by the wind, and if not, what went ye out to see? A man who was clothed in soft raiment, Behold they that are clothed in soft raiment are in the house of
9 kings. But what went ye out for to see? A prophet? yea, I say unto you, and
10 he is more than a prophet. This is he of whom it is written, Behold, I send my
11 messenger before thy face, which shall prepare the way before thee. Verily I say unto you, there hath not arisen among them that are born of women a greater than John the Baptist: but he that is little in the kingdom of heaven is
12 greater than he. From the days of John the Baptist until now the kingdom of
13 heaven suffereth violence, and the violent . . . it . . . For all the prophets prophesied until John; and if ye will receive it, this is Elia which was to come.
14
15 Whoso hath ears, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting
17 in the market, and sending to their fellows, We have piped unto you, and ye
18 have not danced; we have mourned unto you, and ye have not lamented. For
19 John came neither eating nor drinking, and they say, He hath a demon. And the Son of man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, and a friend of publicans and sinners. And wisdom is justified of her children.

20 Then began Jesus to upbraid the cities in which he had shewed many
21 mighty works, and they repented not: and he said, Woe unto thee, Chorazin, woe unto thee, Bethsaida! if in Tyre [and] in Sidon the mighty works had been which were . . . peradventure they would have repented in sackcloth and in ashes.
22 Therefore I say unto you, It shall be more tolerable for Tyre and Sidon at
23 the day of judgment than for you . . . which art exalted . . . shalt be brought down to Sheol; . . . in Sodom . . . mighty works that have been seen
24 in you, it would have been standing until this day. I say that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 At that time Jesus answered and said, I thank thee, Father, Lord of heaven and of earth, that thou hast hid these things from the wise, and hast revealed
26 them unto babes. Yea, my Father, so it was pleasing in thy sight. All things
27 are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whom the
28 Son wills to reveal [him.] Come unto me, all ye weary and carrying burdens,
29 and I will give you rest. And take up my yoke upon you, and learn of me for I
30 am meek, I am lowly in my heart, and ye shall find rest to your souls, for my yoke is gentle, and my burden is small.

12 At that time Jesus was walking on the sabbath day amongst the corn-fields, and his disciples were an hungred, and they began rubbing the ears and eating.
2 When the Pharisees saw them, they said unto him, Why do thy disciples do what
3 is not lawful to do? He said unto them, Have ye not read what David did . . .
4 and they that were with him . . . lawful for him . . .
5
6 . . . For . . . behold a greater than the temple is here.
7 And if ye had known . . . I seek mercy, and not sacrifice, ye would not have
8 condemned the guiltless. For the Lord of the sabbath is the Son of Man.

⁹ And when he had withdrawn from thence, he went to their synagogue: and
¹⁰ behold a certain man whose right hand was withered. And they asked him,
¹¹ saying, Is it lawful? that they might be able to accuse him. He said unto
 them, What man is (there) among you who hath a sheep, and it fall into . . .
¹² on the sabbath day, and will he not draw it, lifting it? How much then is a
 man more than a sheep? Wherefore it is lawful to do well on the sabbath.
¹³ Then saith he to the man, Stretch forth thy hand, and he stretched forth his
¹⁴ hand, and it was restored like its fellow. And when the Pharisees had gone
¹⁵ out, they took counsel against him, how they might destroy him. But Jesus
 knew and withdrew from thence, and many people followed him, and he healed
¹⁶ them all; and he charged them that they should tell no man: that it might be
¹⁷ fulfilled which was spoken by Isaiah the prophet, who said, Behold, . . . I am well-
¹⁸ pleased . . . I will put my spirit upon him, that he may preach judgment to the
¹⁹ nations. He shall not cry, nor strive, neither shall a man hear his voice. A bruised
²⁰ reed shall he not break, and a flickering lamp shall he not quench, till he send
²¹ forth judgment unto victory. And in his name shall the nations hope. Then they
²² brought unto him a certain man . . . in him . . . and he healed him, and he spake,
²³ . . . and heard . . . were astonished, and said, Is not this perhaps the son of David?
²⁴ But when the Pharisees heard [it] they said, This one doth not cast out demons,
²⁵ but by Beelzebub the chief of the demons. But when he saw their thoughts
 he said unto them, Every kingdom which is divided against itself shall be made
²⁶ desolate . . . and city that is divided . . . he is divided against himself . . . shall
²⁷ . . . stand?
²⁸ can gathereth not scattereth.
²⁹
³⁰
³¹ Wherefore I say unto you, All sins and blasphemies shall be forgiven unto men:
 but whosoever shall blaspheme against the Spirit it shall not be forgiven him.
³² And whosoever speaketh a word against the Son of man, it shall be forgiven him:
 but whosoever blasphemeth against the Holy Spirit, it shall not be forgiven
³³ him, neither in this world, nor in the world to come. Either make the tree
 good, and his fruit good; or make the tree corrupt, and his fruit corrupt: for
³⁴ the tree is known by his fruit. O generation of serpents, how can ye, when
 ye are evil, speak good things? for out of the abundance of the heart the mouth
³⁵ utters. And a good man, out of the good treasures which are in his heart,
 bringeth forth good things; and an evil man out of the evil treasures that are
³⁶ in his heart, speaketh evil things. But I say unto you, That all idle words
 that men shall speak, they shall give account [of them] in the day of judgment.
³⁷ For by thy words thou shalt be justified, and by thy words thou shalt be
 condemned.
³⁸ Then certain of the scribes and the Pharisees said unto him, Teacher,
³⁹ we would see some sign from thee. But he answered and said unto them, An
 evil and adulterous generation seeketh a sign; no sign shall be given to it,
⁴⁰ but the sign of Jona the prophet. And as Jona the prophet was in the belly
 of the fish three days and three nights, so shall the Son of man be three
⁴¹ days and three nights in the heart of the earth. The men¹ of Nineveh shall
 rise in the judgment with this generation, they shall condemn it: for they
 repented at the preaching of Jona; and behold, a greater than Jona is here.
⁴² The queen of the South shall rise up in the judgment with this generation,

¹ Syriac—
 'men, the
 sons of
 Nineveh.'

and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

43 When the spirit of uncleanness is gone out of a man, it goeth wandering about through places, where no water is, to find rest; and when it hath not
44 found [it,] it saith, I will return and go to my house, from whence I came
45 out; and if it cometh, it findeth it empty, and swept, and garnished. Then it goeth, and taketh seven spirits worse than itself, and they enter in and dwell in it: and the last state of the man is worse than his first. Even so shall it be unto this wicked generation.

¹ v. 47 is omitted.

46 While he yet talked to the multitude, behold, his mother and his brethren stood without, desiring to speak with him. ¹But he answered and said unto
48 him that told him, Who is my mother? or who are my brethren? And he stretched forth his hand towards his disciples, and said, These are my mother
49 and my brethren; for whosoever doeth the will of my Father which is in
50 heaven, he is my brother and my sisters and my mother.

13 2 The same day Jesus went out, and sat by the sea-side. And great multitudes were gathered together unto him, and he went up and sat in a ship; and
3 the whole multitude stood on the shore of the sea. And he spake with them
4 many things in parables, saying, Behold, a sower went forth to sow seed; and when he sowed, some fell by the way-side, and the fowls came and picked it
5 up: and some fell on the rock: and because the sun rose, and there was not
6 much earth, forthwith it sprung up: and with the shining of the sun which was upon it, it sank down: and because it had not struck root, it withered.
7 And some fell among thorns; and the thorns sprang up with it, and choked it;
8 but other fell into good ground, and gave fruit, some an hundred-fold, some
9 sixty-fold, some thirty-fold. Everyone that hath ears let him hear.

10 And his disciples came near, and said unto him, Why speakest thou unto
11 them in parables? But he answered and said unto them, Because it is given unto you to know the mysteries of the kingdom, but to them it is not given.
12 For whoso hath, to him shall be given: and whoso hath not, from him shall
13 be taken away even that he hath. Because of this speak I with them in parables: that what they see they may not see; and what they hear they may not
14 hear, and may not understand, and they may never be converted; that in them may be fulfilled the prophecy of Isaiah the prophet, who said, By hearing ye shall
15 hear, and shall not understand; and seeing ye shall see, and shall not see: for this people's heart is waxed gross, and their ears have they made heavy, that they may not hear, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and should understand with their heart.

16 But as for your eyes, blessed are they, for they see: blessed are your ears,
17 for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to
18 hear those things which ye hear, and have not heard them. Hear ye therefore
19 the parable of the sower. Every man who heareth the word of the kingdom, and understandeth not, the wicked one cometh, and snatcheth the seed from his
20 heart. This is what is sown by the wayside. And that which was sown on
21 the rock, this is he that heareth the word and with joy receiveth it; because he hath not root in himself, a short time he abides in it²: but when there is distress

² Or 'it (sc. the seed) abides in him.'

22 or persecution because of the word, quickly he is offended. And that which fell among the thorns is he that heareth the word, and is in the care of this world, and in the deceitfulness of riches; and these choke him, and he becomes without
23 fruit. And that which fell upon good ground is he that heareth the word, and understandeth it; and then giveth fruit, and produceth, some an hundred, and some sixty, and some thirty.

24 Again he continued, and spake another parable unto them, The kingdom of
25 heaven is like unto a man which sowed good seed in his field: but while men
26 slept, the enemy came and sowed tares among the wheat, and went away. But
27 when the blade was sprung up, and brought forth fruit, the tares appeared. The servants drew near to their lord, saying unto him, Our Lord, didst thou not sow
28 good seed in thy field? whence the tares in it? He said unto them, A man, an enemy, hath done this. His servants say unto him, If thou wilt, we will go
29 and gather them up. He said unto them, Nay; lest while ye gather up the tares,
30 ye root up also the wheat with them. But let them grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye first the tares, and bind them in bundles as for the fire: and gather the wheat into the barns.

31 And he spake another parable unto them: The kingdom of heaven is like
32 to a grain of mustard-seed, which a man taking, sowed it in his field. And it is the least of all seeds: and when it is grown, it is the greatest of all herbs, and
33 becometh a tree, and the birds come and lodge in its branches. Another parable: The kingdom of heaven is like unto leaven, which a woman took, [and] hid in
34 three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:
35 that it might be fulfilled which was spoken by the prophet, who said, I will open
36 my mouth in parables; I will speak hidden things which are from of old. Then he sent the multitude away, and went into the house: and his disciples came,
37 saying unto him, Declare unto us the parable of the tares of the field. And he answered and said unto them, The sower of the good seed is the Son of man;
38 and the field is the world; and the good seed are the children of the kingdom; and the tares are the children of the wicked one. And the sower of them is
39 the wicked one; and the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall
40 it be in the end of the world. The Son of man shall send forth his angels, and
41 they shall choose out of his kingdom all things that offend, and all the doers of iniquity; and shall cast them into the furnace of fire: there shall be weeping
42 and gnashing of teeth. And then shall the righteous shine in the kingdom of their Father. Who hath ears to hear, let him hear.

44 The kingdom of heaven is like unto treasure hid in a field; which whoso hath found, he hideth it, and in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man seeking pearls:
46 and when he had found one good pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a great net, which was cast¹ into
48 the sea, and gathered of every kind: and when they had filled it, they drew it

¹ Syriac—
'fell.'

to the shore of the sea, and sat down, and chose the very good fishes, and cast
 49 the bad away. So shall it be at the end of the world: the angels shall come
 50 forth, and sever the wicked from among the just, and shall cast them into the
 51 furnace of fire: there shall be weeping and gnashing of teeth. Have ye under-
 52 stood all these things? They say unto him, Yea. He said unto them, Therefore
 every scribe which is instructed unto the kingdom of heaven is like unto a man
 that is an householder, which bringeth forth from his treasure things new and
 53 old. And when Jesus had finished these parables, he departed thence, and came
 54 to his city. And he taught them in their synagogues, insomuch that they were
 astonished, and said, Whence hath this [man] all this wisdom and mighty works?
 55 Is not this the son of Joseph? and is not his mother's name Mary? and his
 56 brothers, James, and Joseph, and Simon, and Judah? and his sisters, are they not
 57 all with us? Whence then hath this [man] all these things? And they were
 offended in him. But Jesus said unto them, There is no prophet who is despised,
 58 save in his city, and in his house. And he did not many mighty works there,
 because of their want of faith.

14 2

¹ Syriac—
 'midst of
 the.'

But in time Herod the tetrarch heard of the fame of Jesus, and said unto
 his servants, . . . John the Baptist; he is risen from the¹ dead; therefore great
 3 is his power. For Herod had laid hold on John, and cast him into prison for
 4 Herodia's sake, his brother Philip's wife. For John had said unto him, It is not
 5 lawful for thee to take her. And he would have put him to death, and he feared
 6 the people, because they held him as a prophet. But when it was Herod's birth-
 7 day, the daughter of Herodia came in, and danced, and pleased Herod. And he
 promised her with an oath that whatsoever she would ask him he would give
 8 her. And she, because . . . was . . . of her mother, said, Give me [here] on a
 9 charger the head of John the Baptist . . . and because of . . . and because of them
 10 which sat at meat, he commanded it to be given . . . And he sent, and took off
 11 the head of John from the prison. And they brought the head of John in a
 12 charger, and it was given to the damsel: and she carried it to her mother. And
 13 his disciples took up his body, and buried him, . . . told² Jesus. Now when Jesus
 14 heard of it, he departed thence to a place . . . apart: . . . the crowds who were
 15 from . . . went their way . . . and were gathered . . . that they should buy
 16 themselves . . . He said unto them, . . . to them to go . . . ye . . . to eat. . . .
 17 to him, there is not . . . five . . . unto them, Bring them to me,
 18 and he commanded the multitude to sit down on the green, and took these five
 loaves, and two fishes, and looked to heaven, and blessed, and brake the bread,
 20 and gave it to his disciples, and his disciples gave to the multitude. And they
 did all eat, and were filled: and they took up . . . twelve . . . full . . . which
 23 were broken from . . . he went up to a mountain apart to pray: and when it
 24 was evening, he was there alone. . . ship . . . and they were troubled . . the lake
 25 . . . contrary to them . . . but [in] the fourth . . . he came unto them
 26 walking on the water. When they saw that he walked on the waves of the sea,
 27 they were shaken, and said, It is a demon, and they cried out³ for fear. And
 immediately Jesus spake unto them, saying, Be of good courage, it is I; be not
 28 afraid. Simon Cepha answered, and said unto him, If it be thou, let me come
 29 to thee on the water. But he said unto him, Come. And Simon Cepha went
 30 down from the ship, and walked on the water, and came to Jesus. When he saw

² Syriac—
 'shewed
 [it] to
 Jesus.'

³ Lit. 'gave
 voice.'

that the wind was boisterous, he was afraid; and began to sink, and cried with a
 31 loud voice, saying, Lord, save me! Jesus straightway stretched forth his hand,
 32 and caught him, and said unto him, O little of faith,...didst thou doubt? And
 33 when they were come up into the ship, the wind ceased. And they that were in
 the ship came near and worshipped him, saying, Of a truth thou art the Son of
 34 God. And when they went up to the dry land, they came to Gennesar. And
 35 the men of that place had knowledge of him, and sent to their country, and
 36 brought unto him all that were very sick; and besought him that they might
 only touch the hem of his garment: and as many as touched were made whole.

15 Then came to him from Jerusalem scribes and Pharisees, saying unto him,
 2 Why do thy disciples transgress the commandment of the elders? they wash not
 3 their hands and eat bread. He answered and said unto them, Why do ye also
 4 transgress the commandment of God, because of your commandments? For God
 said, Honour thy father and thy mother: and whoso curseth his father or his
 5 mother, let him die the death. But ye say, Whosoever shall say to his father or
 6 to his mother, It is an offering, if thou mightest be profited by me; and he
 honoureth not his father nor his mother. And ye have made the word of God of
 7 none effect because of your commandments. Ye hypocrites, well did Isaiah the
 8 prophet prophesy concerning you, saying, This people honoureth me with its lips,
 9 and in its heart it is far from me. But in vain do they fear me, teaching doc-
 10 trines of the commandments of men. And he called the multitude, and said unto
 11 them, Hear and understand: not that which goeth into the mouth defileth a man;
 12 but that which cometh out of the mouth, this defileth a man. Then came near
 his disciples, and said unto him, Knowest thou that the Pharisees when they
 13 heard this saying were offended? But he answered and said, Every plant, that
 14 the Father which is in heaven hath not planted, shall be rooted up. Let them
 alone: they be leaders of the blind. And the blind man who leads the blind
 15 man shall fall with him into the ditch. Simon Cepha answered and said unto
 16 him, Expound unto us this parable. He said unto him, Do ye also not yet under-
 17 stand? Do ye not know that whatsoever entereth in at the mouth goeth into
 18 the belly, and is cast out thence into the cleansings? And whatsoever proceeds
 19 out of the heart, comes forth from the mouth; and that defiles the man. For out
 of the heart proceed evil thoughts of murders, and of adulteries, and of fornications,
 20 and of thefts, and of false witness, and blasphemies: these are the things which
 defile a man: but when a man eats bread with unwashen hands, the man is not
 21 defiled. And Jesus went forth from thence, and went into the borders of Tyre and
 22 Sidon. And behold, a Canaanite woman came out of these coasts, and cried, saying,
 Have mercy upon me, O Lord, thou Son of David; my daughter is grievously
 23 vexed with a demon. But he gave her no answer. And his disciples came near
 and besought him, saying, Send her away; for behold, she crieth, and followeth
 24 us. But he answered and said to them, I am not sent but to the wandering
 25 sheep of the house of Israel. Then she came near and worshipped him, saying
 26 unto him, Lord, help me. But he answered and said unto her, It is not meet
 27 to take the children's bread and cast it to dogs. She said to him, Yea, Lord,
 28 even the dogs eat from the tables of their masters, and live. Then he answered
 and said, O woman, great is thy faith: be it unto thee even as thou wilt. And
 29 from that very hour her¹ daughter was made whole. And Jesus departed from

¹ Cod.
'thy.'

thence, and came to the shore of the lake of Galilee; and went up, and sat down
 30 on a mountain. And great multitudes came near unto him, having with them the
 lame, the blind, the maimed, the dumb, and many others, and cast them down at
 31 his feet; and he healed them: and the multitude wondered, for they saw the
 dumb who spake, the lame who walked, and the blind who saw: and they glorified
 32 the God of Israel. And Jesus called his disciples, and said, I have compassion on
 this multitude, for behold, three days they continue with me, and have nothing to
 eat: and I do not wish to send them away fasting, lest they faint in the way.
 33 His disciples say unto him, Whence should we have bread in the wilderness to
 34 feed all this multitude? Jesus said unto them, How many loaves have ye? They
 35 said, Seven loaves, and a few fishes. And he commanded the multitude to sit
 36 down on the ground. And he took these seven loaves and the fishes, and blessed
 [them] and brake, and gave to his disciples, and his disciples placed them before the
 37 multitude. And they did all eat, and were satisfied: and they took up from before
 38 them what was left of the loaves seven baskets full. And the men that did eat
 39 were four thousand, besides women and children. And when he had sent away the
 multitude, he went up, and sat in a ship, and came into the borders of Magdan.

16

¹ Part of v.
² and v.
³ are
 omitted.

And the Pharisees and Sadducees came near, tempting him, and asking him
 2 to shew them a sign from heaven. But he answered and said¹, A wicked and
 4 adulterous generation seeketh a sign; and no sign shall be given unto it, but the
 5 sign of Jona the prophet. And he left them and went his way. And when they
 were come to the other side, his disciples had forgotten to take bread with them.
 6 Jesus said unto them, Beware of the leaven of the Pharisees and the Sadducees.
 7 Then they reasoned among themselves, that they had not taken bread with them.
 8 And Jesus knew it, and said, Why reason ye among yourselves, O ye of little
 9 faith, because ye have brought no bread? do ye not yet understand, do ye not
 remember the five loaves, and the five thousand who ate them, and how many
 10 baskets² ye took up from before them? nor yet those seven loaves, . . . of the
 four thousand who ate of them, and how many baskets ye took up from before
 11 them? How is it that ye do not understand that it was not concerning bread
 12 I said to you, Beware of the leaven of the Pharisees and the Sadducees? Then
 they understood that it was not of the leaven he bade them beware, but of the
 13 doctrine of the Pharisees and of the Sadducees. And when Jesus came into the
 borders of Cesarea Philippi, he asked his disciples, saying, What do men say con-
 14 cerning me? who then is this Son of man? They say unto him, Some say he
 is John the Baptist; others say he is Elia; others say he is Jeremia; others
 15 say he is one of the prophets. He saith unto them, Ye

² 'baskets'
 in vv. 9
 and 10 re-
 present
 different
 Syriac
 words
 borrowed
 from the
 Greek
κοφίνους
 and
σφυρίδας.

[xvi. 15 to xvii. 11 is lost.]

17 ¹¹ . . . things. But I say unto you, that Elia also is come, and they knew him not,
¹² but have done unto him whatsoever they listed. And the Son of man shall suffer
 13 of them. Then his disciples understood that he spake unto them of John.
 14 And when Jesus came to the multitude, there came a certain man, [and] fell
 15 on his knees, and said, Have mercy on me; my son, a spirit of epilepsy seizes
 on him, and he is sore vexed: and oft-times he falleth into the fire, and oft-times
 16 into the water. And I brought him to thy disciples, and they could not cure
 17 him. Jesus answered and said, O perverse and faithless generation, how long shall

18 I be with you, and suffer you? Bring thy son hither to me. And Jesus rebuked him; and the demon went out of him: and from that hour the child was cured.
 19 Then his disciples came near to him apart, and said, Why could not we cure him?
 20 He said unto them, Because ye have no faith: for verily I say unto you, If ye had faith as a grain of mustard seed, ye should then have said unto this mountain, Remove, and it shall remove; and nothing shall prevail against you.

21 And while they went about in Galilee, Jesus said unto them, The Son of man
 22 is about to be betrayed into the hands of men: and they shall kill him, and
 23 after three days he shall rise. And they were exceeding sorry. And when they
 24 were come to Capernaum, they that collected drachmas came and said unto Simon,
 25 Thy master, doth he not give his drachmas? He saith, Yes. And when he was
 come into his house, Jesus spake first to him, saying, What thinkest thou, Simon?
 the kings of the earth, from whom do they take custom and tribute? of their chil-
 26 dren, or of strangers? He said unto him, Of strangers. Jesus saith unto him, Then
 27 are the children free. But that we may not offend them, go, cast a hook into
 the sea, and the first fish that cometh up, take; and open his mouth, and thou
 18 shalt find there a stater: give to them for me and for thee. On that day his
 disciples came near, saying unto him, Who then shall be great in the kingdom
 2 of heaven? Jesus called a certain child, and set him amongst them, and said,
 3 Verily I say unto you, Except ye be converted, [and] become as children, ye
 4 shall not enter into the kingdom of heaven. For whoso shall humble himself
 5 as this child, he shall be great in the kingdom of heaven. And whoso shall
 6 receive such as one of these children in my name, receiveth me. And whosoever
 shall offend one of these little ones which believe in me, it were more profitable
 for him that the mill-stone of an ass were cast about his neck, and that he were
 drowned in the depth of the sea.

¹ v. 21 is
omitted.

7 Woe unto the world because of the offences that are coming! for the offences
 8 are ready to come; but woe to the man by whose hand they shall come! If
 then thy hand or thy foot offend thee, cut it off, and cast it from thee: for it
 is profitable for thee that thou shouldest come into life whilst thou art halt or
 whilst thou art maimed, and not whilst thou hast two hands or two feet, thou
 9 shouldest go into eternal fire. If thine eye offend thee, pluck it out, cast it from
 thee: for it is profitable for thee to enter into life, having one eye, and not
 whilst thou hast two, that thou shouldest go into the hell² of fire.

² Gehenna.

10 See that ye despise not one of these little ones; for I say unto you,
 That their angels do always behold the face of my Father which is in heaven.
 12 ³How think ye? if a man have an hundred sheep, and one of them go astray,
 doth he not leave the ninety-and-nine on the mountain, and go seeking that which
 13 is gone astray? And when he hath found it, verily I say unto you, he rejoiceth
 14 more over it than over the ninety-and-nine which went not astray. Even so my
 Father which is in heaven willeth not that one of these little ones should perish.

³ v. 11 is
omitted
also in
R. V. and
Palesti-
nian
Syriac.

15 But if thy brother sin against thee, reprove him between thee and him:
 16 if he hear thee, thou hast gained thy brother. But if he will not hear thee,
 take with thee again one or two, that in the mouth of two or three witnesses
 17 every word may be established. But if he will not hear them, tell it unto the
 synagogue: and if he will not hear the synagogue, let him be accounted by thee
 18 as a heathen and as a publican; and verily I say unto you, What ye shall

bind on earth, shall be bound in heaven: and what ye shall loose on earth, shall
 19 be loosed in heaven. Again, verily I say unto you¹, [if] they shall agree upon
 earth about every thing, what they shall ask shall be theirs from my Father
 20 which is in heaven. For there are not two or three gathered together in my
 Name, and I not amongst them.

¹ The line
 "if two of
 them" has
 probably
 been drop-
 ped here.

21 Then Simon Cepha came near, and said, Lord, how oft-times if my brother sin
 22 against me shall I forgive him? until seven times? He saith unto him, Not until
 seven, but until seventy times seven².

² 'seven' is
 repeated
 also in the
 Syriac
 text of
 Cureton
 and of the
 Peshitta.

23 Therefore the kingdom of heaven is likened unto a man, a king, which would
 24 take account from his servants. And when he began to reckon, there came to
 25 him one which owed him ten thousand talents. And when he had nothing to
 pay, he commanded to sell him, and his wife, and his children, and everything
 26 that he had to be taken. That servant fell down, and worshipped his lord and
 27 said, Have patience with me, and I will pay all. He had compassion on him, and
 28 loosed him, and forgave him also the debt. That servant went out, and found
 one of his fellow-servants, which owed him one hundred pence: and he seized
 29 on him, and throttled him, and said, Give me that thou owest me. And his
 fellow-servant fell down, beseeching him and saying, Have patience with me, and
 30 I also will pay. But he did not receive his entreaty: but cast him into
 31 prison, till he should pay what he owed. But when his fellow-servants saw what
 had happened, they were sorry, and came and told unto their lord all that had
 32 happened. Then his lord called him, and said unto him, O wicked servant, lo,
 33 I forgave thee all the debt, because thou desiredst me: shouldest thou not have
 34 had pity on thy fellow-servant, even as I had pity on thee? And his lord was
 wroth against him, and delivered him to be scourged, till he should pay that
 35 which he owed. So shall my Father which is in heaven do unto you, unless ye
 from your heart forgive every one his brother.

19 And it came to pass, when Jesus had finished these sayings, he departed
 2 from Galilee, and came to the borders of Judæa beyond Jordan; and great
 multitudes followed him, and he healed them.

3 And the Pharisees came unto him there, tempting him and saying, Is it
 4 lawful for a man to put away his wife for every cause? But he answered and
 said unto them, Have ye not read, that he who made the male made also the
 5 female? For this cause shall a man leave his father and his mother, and shall
 6 cleave to his wife: and they twain shall be one flesh. Wherefore they are not
 7 twain, but one flesh. What [God] hath joined, let not man put asunder. They
 say unto him, Why did Moses command³, Whoso will put away his wife let
 8 him give her a writing of divorcement? He saith unto them, Moses, because
 of the hardness of your heart, suffered you to put away your wives: but from
 9 the beginning it was not so. I say then unto you, Whoso shall put away his
 wife, when there is no adultery, and shall take another, committeth adultery⁴.
 10 His disciples say unto him, If the case be so between a man and wife, it is
 11 not profitable to take a wife. He said unto them, Every man sufficeth not for
 12 this saying, but [those] to whom it is given. For there are eunuchs, which
 were eunuchs from their mother's womb: there are eunuchs, whom men have
 made: and there are some who have made themselves eunuchs for the kingdom
 of heaven's sake. Every one who is able to bear it, let him bear it.

³ Literally,
 'what is
 that which
 Moses
 command-
 ed?'

⁴ 'and
 whosoever
 marrieth
 her which
 is put
 away doth
 commit
 adultery'
 is omitted.

13 Then they brought unto him children, that he should put his hand on
 14 them, and pray; and the disciples rebuked them. Jesus said unto them, Suffer
 the children to come unto me, and forbid them not, for of such as are like
 15 them, theirs is the kingdom of heaven. And he laid his hand on them, and
 went away.

16 And a certain man came near and said unto him, Good Teacher, what good
 17 thing shall I do, that I may inherit eternal life? He said unto him, Why
 askest thou me concerning the good? for one is the good one¹. If thou then
 18 wilt enter into life, keep the commandments. He saith unto him, Which?
 Jesus said unto him, Thou shalt not kill, thou shalt not commit adultery, and
 19 thou shalt not bear false witness, honour thy father and thy mother, and thou
 20 shalt love thy neighbour like thyself. The young man said unto him, All these
 21 things I have kept, lo! since I was a boy. Jesus said unto him, If thou
 desirest to be perfect, go, sell all that thou hast, and give to the poor, and
 22 thou shalt have treasure in heaven: and follow me. When the young man
 heard that saying, he went away sorrowful, for he was very rich with goods.
 23 When Jesus saw it, he said unto his disciples, Verily I say unto you, That it
 24 is hard for a rich man to enter into the kingdom of heaven. And again I say
 unto you, It is easier for a camel to enter into the hole of a needle, than a
 25 rich man into the kingdom of heaven. But when his disciples heard it, they
 26 were greatly astonished, saying, Who then can be saved? Jesus looked at them
 and said unto them, It is impossible that this should be from men; but God
 27 is able to do everything. Then answered Simon Cepha, and said unto him,
 28 We have forsaken all, and followed thee, what then shall we have? Jesus said
 unto him, Verily I say unto you, that ye who have followed me in the new
 birth, when the Son of man shall sit on the throne of his glory, ye also shall
 sit upon twelve thrones and shall judge the twelve tribes of the house of Israel.
 29 And every one that hath forsaken houses, or brethren, or sisters, or mother, or
 children, or lands, for my name's sake, shall receive an hundredfold, and shall
 30 inherit eternal life. For there are many first who shall be last, and last who
 shall be first.

¹ 'God' is
 omitted.

20 The kingdom of heaven is like to a man, a householder, which went out
 2 early in the morning to hire labourers into his vineyard. And he agreed with
 them for one penny for one workman for one day, and sent them into his
 3 vineyard. And he went out at the third hour, and saw others standing idle in
 4 the marketplace. He said unto them, Go ye also into the vineyard, and what-
 5 soever is right I will give you. Again he went out at the sixth and ninth
 6 hour, and did likewise. And he went out at the eleventh hour, and saw others
 who were standing. He saith unto them, Why stand ye here all the day idle?
 7 They say unto him, No man hath hired us. He saith unto them, Go ye also
 8 into my vineyard. And when it was evening, the lord said unto his steward,
 Call the labourers, and give them their wages: and he began from the last
 9 unto the first. And when they came, who were in the eleventh hour, they took
 10 up every man a penny. And when the first came, they supposed that he would
 11 give them more; and they also received every man a penny. And when
 12 they saw it, they murmured against the householder, saying, These last, which
 have wrought one hour, thou hast made equal with us, who have borne

13 the burden of the day in the heat. But he answered and said to one of them, Friend, I wrong thee not: was it not for a penny that I agreed with thee?
 14 Take thy penny, and go: if I wish to give to this last one, even as unto
 15 thee, have I not power to do what I will with¹ mine own? or is thine eye
 16 evil, because I am good? So the last shall be first, and the first last: many
 be called, but few chosen.

¹ Or 'with-
in mine
own.'

17 And when Jesus was going up to Jerusalem, he took with him his twelve
 18 in the way, and said unto them apart, Behold, we go up to Jerusalem; and
 the Son of man shall be betrayed unto the chief priests and unto the scribes,
 19 and they shall condemn him to death, and shall deliver him to the people, and
 they shall mock him, and scourge him, and crucify him: and on the third day
 he shall rise.

20 Then came to him the mother of Zebedee's children, she and her sons, and
 21 she fell down, and worshipped him, and asked something of him. But he said
 unto her, What wilt thou? She saith unto him, Lord, that these my two sons
 may sit, one on thy right hand, and the other on thy left, in thy kingdom.
 22 Jesus answered and said unto them, Ye know not what ye ask. Are ye able
 23 to drink of the cup that I shall drink of? They say, We are able. Jesus
 saith unto them, Ye shall drink of my cup, but to sit on my right hand, and
 on my left, is not mine to give to you, except to those for whom my Father
 24 hath prepared it. When the ten heard it, they murmured against these two
 brethren.

[xx. 25 to xxi. 20 is lost.]

21 20 The disciples marvelled, and said, How did this fig-tree straightway wither
 21 away? Jesus answered and said unto them, Verily I say unto you, If ye have
 faith, and doubt not, ye shall do not only like [what is done unto] this fig-tree,
 but if ye shall say to this mountain, Be thou taken up, and fall into the sea;
 22 it shall be so. And all, whatsoever ye shall ask in prayer, believing, ye shall
 receive.

23 And when he was come into the temple, the chief priests and the elders
 of the people came near unto him, saying, By what authority doest thou these
 24 things? tell us, and who gave thee this authority? Jesus answered and said
 unto them, And I also will ask you one word, which if ye tell me, I will tell
 25 you by what authority I do these things. The baptism of John, whence was
 it? from heaven, or from men? And they were reasoning with themselves,
 saying, If we shall say it was from heaven, he will say unto us, Why did ye
 26 not believe in him? And if we shall say, It was from men; we fear the
 27 multitude; for they all held John as a prophet. And they answered and said
 unto Jesus, We know not. He also said unto them, Neither do I tell you by
 28 what authority I do these things. But how does it seem to you? A certain
 man had two sons; he said unto the first, Go, my son, do the work in the
 29 vineyard. He said unto him, I will not, but afterwards his soul repented, and
 30 he went to the vineyard. And he said to the second likewise, and he answered
 31 and said, Yes, sir, and went not. Whether of these did the will of his father?
 They say unto him, *The last. Jesus saith unto them, Verily I say unto you,
 32 That the publicans and harlots go into the kingdom of God before you. For

* Cod.
Vaticanus.
Bezae.

John came unto you in the way of uprightness, and ye believed not in him; but the publicans and the harlots believed him: and ye, when ye saw it, at last repented yourselves, that ye might believe in him. Hear another parable: A certain man was an householder, and he planted a vineyard, and made a hedge to it, and digged a [wine] press in it, and built a tower in it, and delivered it to husbandmen, and went away: but when it was the season of the fruits, he sent his servants to the husbandmen, that they might send him some of the fruits. And the husbandmen took his servants, and one they beat, and one they killed, and one they stoned. Again he sent other servants more than the first, and they did unto them in like manner. But last of all he sent unto them his son, saying, Haply they will reverence my son. But the husbandmen, when they saw his son, said, This is the heir; come, let us kill him, and the inheritance will be ours. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto these husbandmen? They say unto him, He will miserably destroy them, and will give the vineyard to other husbandmen, who will give the fruits in their season. Jesus said unto them, Have ye not read in the scriptures, The stone which the builders rejected, it is become the head of the corner: this is from the Lord, and it is a marvel in our eyes. Therefore I say unto you, The kingdom of God shall be taken away from you, and given to a nation which bringeth forth fruit. ¹But when the chief priests and Pharisees had heard his parables, they knew that he spake against them. And they sought to take him, but they feared the people, because they took him for a prophet.

¹ v. 44 is omitted.

22 ^{1, 2} Again Jesus answered and spake unto them by parables. The kingdom of heaven is likened unto a man, a king, which made a marriage feast for his son, and sent his servants to call them that were bidden to the wedding: and they would not come. Again he sent other servants, saying, Say ye to them which are bidden, Behold, everything is prepared, come unto² the marriage-feast. But they made light of it, and there was one who went to his farm, and one who went to merchandise: and the remnant who were left laid hold of his servants, entreated them spitefully, and slew them. And the king was wroth, and sent his armies, and they destroyed those murderers, and burnt up their city with fire. Then saith he to his servants, The wedding-feast is ready, but they which were bidden were not worthy of it. Go ye therefore into the highways, and as many as ye shall find, bid to the wedding feast. And those servants went out into the highways, and gathered together all that they found, bad and good: and the house of the wedding feast was filled with guests. And when the king came in to see the guests, he saw there a man who was not clad in a wedding dress: he said unto him, My friend, how camest thou in hither not having a wedding garment? But he was speechless. Then said the king to the servants, Seize him by his hands and his feet, and put him out into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

² Syriac—
'the house of.'

Then went the Pharisees, and took counsel how they might entangle him in talk. And they sent unto him his disciples, with the servants of Herod, saying unto him, Teacher, we know that thou art true, and teachest the way of God in truth, and thou carest not for any man: for thou regardest not the faces of

17 men. How doth it then appear to thee? Is it fitting for us to give tribute
 18 unto Cæsar, or not? But Jesus knowing their wickedness, said unto them, Ye
 19 hypocrites, why tempt ye me? Shew me the coin of the tribute money. And
 20 they held out to him a penny. Jesus saith unto them, Whose is this image
 21 and inscription? They say unto him, Cæsar's. Then saith he unto them, Give
 22 what is Cæsar's unto Cæsar; and what is God's unto God. And when they heard
 [it], they marvelled, and left him, and went away.

23 The same day there came to him the Sadducees, saying to him, There is
 24 no life of the dead, and asked him, saying, Teacher, Moses said unto us, If a man
 25 die, leaving no son, his brother shall marry his wife. And there were seven
 brethren: and the first died, having no son by her, and his wife was married
 26 to his brother: Likewise also the second, and also the third, unto the seventh
 27 of them. And last of all the woman died. In the last day, whose wife of all
 28 the brothers shall she be? for behold, they all had her. Jesus answered and
 29 said unto them, Ye do err greatly, and ye do not know the scripture[s] nor the
 30 power of God. For in the resurrection¹, they neither marry wives, nor are wives
 31 [given] to husbands, but they are as the angels of God in heaven. But as touching
 32 the resurrection from the dead, have ye not read what God said, I am the God
 of Abraham, and the God of Isaac, and the God of Jacob? and behold, he is
 33 the God, not of the dead, but of the living. And when the multitude heard
 34 these things, they were astonished at his doctrine. But when the Pharisees saw
 that he had put the Sadducees to silence, they gathered themselves together
 35 unto him. And one of them asked him, tempting him, and saying unto him,
 36 Teacher, which commandment is great in the law? Jesus said unto him, Thou
 37 shalt love the Lord thy God with all thy heart, and with all thy soul, and
 38 with all thy strength. This is the great and first commandment. And after it
 39 that which is like unto it, Thou shalt love thy neighbour as thyself. On these
 40 two commandments hang the Law and the Prophets. And while the Pharisees
 41 were gathered together, Jesus asked them, saying, What witness ye concerning
 42 the Christ? whose son is he? They say unto him, The son of David. He saith
 43 unto them, And how doth David call him . . . for he saith, The Lord said unto my
 44 Lord, Sit thou on my right hand till I . . . thine enemies beneath . . . And if
 45 David call him Lord, how is he his son? And they could not give him an
 46 answer, neither durst any man from that hour ask him again.

¹ Literally
 "in the
 life of the
 dead."

23 1, 2 Then spake Jesus to the multitude and to his disciples, On the seat of
 3 Moses sit the scribes and the Pharisees: and all that they tell you, do; but
 4 do not ye like unto their works: for they say, and do not. And they bind
 heavy burdens and put them on the shoulders of men; but they do not touch
 5 them. For all things that they do are for to be seen of men: and they make broad
 6 the straps of their phylacteries, and lengthen the fringes of their garments, and love
 7 the chief places at feasts, and the honourable seats in the synagogues, and the
 salutations of the market places, and they desire that men should call them, Rabbi,
 8 Rabbi. But do not ye call Rabbi: one is your teacher, and ye all are brethren.
 9 And call no man your father upon the earth: for one is your Father, which is
 10 in heaven. Neither be ye called teachers, for your teacher is the Christ. He who
 11 desires among you to be great shall be your servant. For whosoever shall exalt
 12 himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye hold the key of the kingdom of heaven before men: for ye neither enter in, nor those that are coming do ye suffer them to enter.

15 ¹Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is become one, ye make him the child of hell² twofold more than yourselves.

¹ v. 14 is omitted.

² Gehenna.

16 Woe unto you, ye blind guides, which say, Whoso shall swear by the temple, it doth not hurt; and whoso shall swear by the gold that is in the temple, he sins. Ye fools, and blind, whether is greater, the gold, or the temple that sanctifieth the gold? And whoso shall swear by the altar, it hurteth not; but whoso shall swear by the gift that is upon the altar, he sins. Ye blind! whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and those ye ought not to have left. Ye blind guides, which strain at gnats, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and all uncleanness. Ye blind Pharisees, cleanse first the inside of the cup, that the outside of it may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto sepulchres, which are whitened outside, and within are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear unto men as righteous, but within are full of iniquity and confusion.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye confess that ye are the children of them which killed the prophets. And ye also fill up the measure of your fathers. Ye serpents, ye generation of vipers, how will ye flee from the judgment of hell?³ Wherefore behold I send unto you prophets, and wise men and scribes: some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the blood of the righteous, which hath been shed upon the earth, from the blood of righteous Abel unto the blood of Zacharia son of Barachia, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children even as a hen which gathereth her chickens that are under her wings, and ye would not! Behold your house is forsaken. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

³ Gehenna.

24 And when Jesus went out from the temple, to go away: ⁴his disciples

⁴ MS. "and his disciples"

2 came shewing him the buildings of the temple. But he answered and said unto them, See ye all these stones? verily I say unto you, There shall not be left here a stone upon a stone, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came near saying unto him, Tell us when shall . . . be, . . . the sign of thy coming, and of the end of the world?

4 Jesus answered and said unto them, See that no man deceive you, for many
5 shall come in my name, and shall say, I am the Christ, and shall deceive many.
6 But ye are about to hear . . . and rumours of war see that . . . but the end is
7 not yet. For nation shall rise against nation, and kingdom against kingdom: and
8 there shall be famines and earthquakes in divers places. Now all these are the
9 beginning of travail. And then shall they deliver you up to afflictions, and shall
10 kill you: and every man shall hate you for my name's sake. Then shall many
11 be offended, and shall betray one another, and shall hate one another. And
12 many false prophets shall arise, and shall deceive many. And because of the
13 abundance of iniquity the love of many shall wax cold. But he that shall endure
14 unto the end, shall be saved. And this gospel of the kingdom shall be preached
in all the world for the witness of all nations: and then shall the end come.

15 But when ye shall see the sign of uncleanness, . . . which was spoken of by Daniel
16 the prophet,—he that readeth, let him understand—then let them . . . flee to the
17 mountain, and he who is on the house-top let him not come to take out of his
18 house: and he which is in the field, let him not return back to take his clothes.

19 And woe unto them that are with child and to them who give suck in
20 those days! But pray ye that your flight be not in the winter, neither on
21 the sabbath: for then shall be great tribulation, such as was not since the
22 inhabiting of the world until this day, no, nor shall be. And if those days
were not shortened no . . . should be saved; but for the elect's sake those days
23 shall be shortened. Then if any man shall say unto you, Lo! here is the
24 Christ, lo! he is there believe [it] not. For there shall arise false Christs,
and false prophets, and shall give great signs and wonders, so that if it were
25 possible, they shall deceive the very elect. Behold, I have told you before.
26 If they shall say unto you, Behold, he is in the desert; go not forth: or behold,
27 he is in the secret chambers; believe it not. For as the lightning lightens from
the east, and is seen even unto the west; so shall be the coming of the Son of
28 man. Where the carcase is, there will the eagles be gathered together.

29 But immediately after the tribulation of those days shall the sun be
darkened, and the light of the moon shall not shine, and the stars shall fall from
30 heaven, and the powers of heaven shall be shaken. And then shall appear
the sign of the Son of man in heaven; and ye shall see the Son of man coming
31 on the clouds of heaven with great power and glory. And he shall send his
angels with a great trumpet, and shall gather his elect from the four winds,
32 from one end of heaven to the other. Now learn a parable from the fig-tree;
When its branches are tender, and put forth leaves, ye know that summer is
33 nigh: so likewise ye, when ye shall see all these things, know that it is near¹,
34 at the door. Verily I say unto you, This generation² shall not pass, till all
35 these things shall be. Heaven and earth shall pass away, and my words shall
not pass away.

¹ The Syriac may also mean 'that I am near.'

² Or 'tribe.'

36 But of that day and of that hour knoweth no man, no, not the angels of
 37 heaven, but the Father only. For as it was in the days of Noah, so shall
 38 be the coming of the Son of man. For as before the flood they were eating
 and drinking, marrying and giving in marriage, until Noah entered into the ark,
 39 and knew not, until the flood came and carried them all away; so shall be
 40 the coming of the Son of man. Then shall two be in the field¹; one shall be
 41 taken, and one shall be left. And two [women] shall be grinding at the
 42 mill; one shall be taken, and one shall be left. Watch....for ye know not
 43 in what hour your Lord doth come. But know this that if the lord of
 the house knew in what watch the thief would come, he would watch, and
 44 would not suffer his house to be broken into. Therefore be ye also ready,
 45 for in an hour when ye think not the Son of man cometh...is...faith-
 ful....his lord shall set over his companions, to give them meat in its
 46 season? Blessed is that servant, whom if his lord cometh, he shall find so doing.
 47 Verily I say unto you, That he shall make him ruler over all that he hath.
 48 But if that evil servant shall say in his heart, My lord delayeth to come; and
 49 shall begin to smite his fellow-servants, and to eat and drink with the drunken;
 50 the lord of that servant shall come in a day that he thinketh not, and in an hour
 51 that he knoweth not. And shall cut him asunder, and appoint him his portion
 with the hypocrites: and there shall be weeping and gnashing of teeth.

¹ This word is elsewhere translated 'moun-tain.'

25 Then shall the kingdom of heaven be likened unto ten virgins, which took
 2 their lamps, and went forth to meet the bridegroom and bride. Now five of
 3 them were foolish, and five were wise. And they that were foolish took their
 4 lamps, and took no oil with them: but the wise took oil in the vessels with their
 5 lamps. Now while the bridegroom tarried, they all slumbered and slept. But at
 6 midnight there was a cry, Behold, the bridegroom cometh; go ye out to meet
 7 him. Then all those virgins arose, and trimmed their lamps. The foolish said
 8 unto the wise, Give us of your oil; for behold, the lamps are going out.
 9 These wise ones said unto them, Perhaps it may not suffice for us and for
 10 you: but go ye to them that sell, and buy for yourselves. And while they
 were going to buy, the bridegroom came; and they that were ready went in
 11 with him to the marriage²; and the door was shut. Now at last those
 12 virgins came, saying, Our Lord, open to us. But he answered and said, Verily
 13 I say unto you, I know you not. Watch therefore, for ye know neither the
 14 day nor the hour. For like as a man who went on a journey, and called his
 15 servants, and delivered unto them his goods. There was [one] to whom he gave
 16 five talents, and to one, two, and to one, one.....
 17 And likewise....he that....two...[traded] with two. But he that had received
 18 one went.....in the earth, and hid his lord's money. But after a long
 19 time....of those servants came, and reckoned with them. And he that had
 20 received five talents came near, and offered five others, saying, Lord, thou gavest
 25 me five talents, behold!lo! take thine own.
 26 His lord answered and said unto him, O wicked....servant, thou knewest me,
 27 that I reap....and I gather....strawed....and before him shall be gathered all
 32 nations, and he shall separate them one from another, like as a shepherd who
 33 divideth the sheep from the goats. And he shall set [the sheep] on his right
 34 hand, and the goats on his left. Then shall the King say unto them on his

² Literally 'to the house of the marriage.'

35 right hand, Come, ye blessed of my Father, inherit.....
 36I was a stranger, and ye took me in. I was naked, and ye clothed
 37 me....unto me. unto him.... Oh our Lord! when saw we thee athirst
 38 and gave thee to drink? And when saw we thee that thou wast a stranger and
 39 took thee in? or thou wast naked and we clothed thee? Or when saw we thee
 40 sick, or wast thou in prison, and we came unto thee? And he answered and
 said unto them, Verily I say unto you,.... ye have done [it] unto one of these
 41 my little brethren, unto me ye have done [it]. Then shall he say unto them who
 are on his left hand, Depart from me, ye cursed, into everlasting fire which is
 42 prepared for the devil and for his angels. For I was an hungred, and ye gave
 43 me not to eat. I was thirsty, and ye gave me not to drink; and I was naked...
 44 I was sick, and I was in prison, and ye did not.... me. Then shall those also
 answer and say, Our Lord, when saw we thee an hungred, or athirst, or a stranger,
 45 or naked, or sick, or in prison, and did not minister unto thee? Then shall he
 answer and say unto them, Verily I say unto you, What ye have not done
 46 to one of these little ones, also to me ye have not done it. And these shall go
 away into everlasting torture: but the righteous into life eternal.

26

And it came to pass, when he had finished his sayings.....to his
 2 disciples, Ye....that after two days....the passover, and the Son....is
 3 betrayed....Then assembled together the chief....and elders....unto the
 4 palace of the high priest, and consulted that....Jesus by subtilty and kill
 5 him. They said....be not....among the people. And when Jesus was in
 6 Bethany, in the house of Simon the leper, there came near a certain woman
 7 who had with her an alabaster box of sweet ointment, very precious, and she
 8 poured it on the head of Jesus as he sat at meat. But his disciples saw it and
 9 said, Why is this waste? For this could have been sold for much, and given
 10 [to the poor.] But Jesus knew and said unto them, Why trouble ye the woman?
 11 she hath wrought a beautiful, a good work on me. For the poor are with you
 12 always; I am not with you always. But this one, in that she hath poured
 13 this ointment on my body, she did it as for my burial. Verily I say unto you,
 Wheresoever this my gospel shall be preached in the whole world, there shall
 be told also this....that she hath done, for her memorial.

14 Then went one of the twelve, who was called Judah the Iscariot, unto
 15 the chief priests, and said unto them, What will ye give and I will deliver him
 16 unto you? And they covenanted with him for thirty [pieces] of silver. Then
 17 he sought an opportunity to betray him. Now on the first day of unleavened
 bread, the disciples of Jesus came near, saying unto him, Where wilt thou that
 18 we prepare for thee to eat the passover? He said unto them, Go into the
 city to such a man, and say unto him, Our Master saith, My time is at hand;
 19 in thy house¹ will I keep the passover with my disciples. And his disciples did
 20 as Jesus had commanded them; and they made ready the passover. And when
 21 it was evening, he sat down with his twelve. And as they did eat, he said unto
 22 them, Verily I say unto you, that one of you shall betray me. And they were
 exceeding sorrowful, and began every one of them to say, Not I surely, Lord?
 23 He said unto them, He who stretches out his hand with me in the dish, he shall
 24 betray me. And the Son of man goeth as it is written concerning him: but
 woe unto that man by whose hand I am betrayed! it would have been profitable

¹ Literally
 "near
 thee."

25 for him if he had not been born. And Judah, the betrayer, answered and said,
 26 Not I surely, Master? He said unto him, Thou hast said. And as they were
 eating, Jesus took bread, and blessed it¹, and brake, and gave to his disciples,
 27 and said, Take, eat; this is my body. And he took the cup, and gave thanks¹ Literally,
 upon it.¹ and said, Take, drink ye all of it; this is my blood,
 28 over it, and gave to them, and said, Take, drink ye all of it; this is my blood,
 29 the new testament, which is¹shed for many for the remission of sins. For I say
 unto you, I will not drink henceforth of the fruit of the vine, until that day when
 30 I drink it new with you in my Father's kingdom. And when they had sung
 31 praises, they went to the mount of Olives. Then saith Jesus unto them, All ye
 shall be offended in me this night: for it is written, I will smite the shepherd,
 32 and the sheep of his flock shall be scattered abroad. And when I am risen again,
 I will go before you into Galilee.

33 Simon Cepha answered, and said, If they all shall be offended in thee, I
 34 will never be offended in thee. Jesus said unto him, Verily I say unto thee,
 35 This night, when the cock has not crowed, three times thou shalt deny me. Simon
 Cepha said unto him, If it should happen to me to die with thee, I will not deny
 36 thee. Likewise also said all the disciples. Then Jesus cometh with them unto
 a place called Gedsemane². He saith to his disciples, Sit ye here, until I go and² Cod.
 37 pray. And he took Simon and the two sons of Zebedee, and began to be sad and
 to be anxious. Then saith he unto them, Behold, my soul is sorrowful, even unto
 38 to be anxious. Then saith he unto them, Behold, my soul is sorrowful, even unto
 39 death: tarry ye here, and watch with me. And he withdrew from them a little,
 fell on his face, and prayed, saying, O my Father, if it be possible, that this cup
 40 pass from me: nevertheless, not my will be done, but thine. And he cometh
 unto his disciples, and findeth them asleep, and saith unto Simon, Thus, not
 41 even one hour could ye watch with me? Watch and pray, that ye enter not into
 42 temptation: the spirit is willing, but the flesh is weak. Again the second time
 he went to pray, saying, O my Father, if this cup may not pass away, except I
 43 drink it, thy will be done. And he came again, and found them asleep, because
 44 their eyes were heavy with sleep. And he left them, and went to pray the third
 45 time, and again he spake the same way. Then cometh he to his disciples, and
 saith unto them, Sleep on henceforth, and take your rest: for behold, the hour is at
 46 hand, and the Son of man is betrayed into the hands of sinners. Rise, let us go
 hence: he has arrived, he who betrayeth me.

47 While he yet spake, lo, Judah, one of the twelve, came, and with him a
 great multitude with swords and staves, from the chief priests and elders of the
 48 people. And Judah, the betrayer, gave them a sign, saying, Whomsoever I shall
 49 kiss, take him. And he came near to Jesus and kissed him and said unto him,
 50 Hail, Master. But Jesus said unto him, Wherefore art thou come, my friend?
 51 Then they came near and laid hands on him, and took Jesus. And behold, one
 of the disciples of Jesus stretched out his hand, and drew a sword, and struck the
 52 servant³ of the high priest, and took off his ear. Then said Jesus unto him, Put³ Literally
 up again the sword into his place: for all they that take the sword shall perish
 53 with the sword. Or thinkest thou that I cannot ask of my Father, and he shall
 54 give me more than twelve legions of angels? But how shall the scriptures be
 55 fulfilled, that thus it must be? In that hour said Jesus to the multitudes, As
 against a thief have ye come out against me, with swords and staves for to take
 me? Every day I sat in the temple, teaching, and ye laid no hold on me.

56 But all those things that have happened are that the scriptures of the prophets might be fulfilled.

57 Then all his disciples forsook him, and fled. And they laid hold on him and led him away to Caiapha the high priest, where the scribes and the elders of
58 the people were assembled. But Simon followed him afar off unto the high priest's
59 court, and went within and sat with the lictors, to see the end. And all the
60 assembly sought . . . witness . . . Jesus, so as to put him to death. And they
61 found [it] not. And there came many false witnesses and they found nothing . . .

At the last came two other false witnesses, and said, This one said, I am able to
62 destroy this temple, and in three days I will build it. And the high priest arose, and said unto him, Dost thou not give an answer? What do these witness against
63 thee? But Jesus was silent. The high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the
64 Son of God. He said unto him, Thou hast said: I say unto you, Henceforth ye shall see the Son of man sitting on the right hand of power, and coming on
65 the clouds of heaven. Then the high priest rent his clothes, and said, He hath blasphemed; what need have we again of witnesses? behold, ye have heard the blas-
66 phemy from his mouth. What will ye? . . . They answered and said, He is guilty of
67 death. Then they took him, and spit in his face, and buffeted him, and others
68 smote him on the cheeks, saying, Prophecy unto us, the Christ, who smote thee?

69 Now Simon sat without in the court: and a certain damsel drew near unto
70 him, saying unto him, Thou also wast with Jesus of Galilee. But he denied in the presence¹ of them all, saying, I know not what thou sayest, neither do I under-
71 stand. And when he had gone out to the door of the court, another (damsel)
72 saw him, and said unto them, This one was with Jesus of Nazareth. And again
73 he denied and swore, I know not this man. And after a little while those who stood by came near, and said to Simon, Surely thou also art one of them; for
74 even thy speech is like. Then began he to curse and to swear, I know not this
75 man. And immediately the cock crew. And Simon remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And when he went out, he wept bitterly.

27 And when it dawned, all the chief priests and elders of the people took
2 counsel against Jesus to put him to death: And they bound him, and led him away, and delivered him to Pilate the governor.

3 Then when Judah, the betrayer, saw that he was condemned, he repented, and brought back the thirty (pieces) of silver to the chief priests and elders,
4 saying, I have sinned in that I have betrayed the blood of the righteous. They
5 say unto him, What is that to us? Thou knowest. But he cast down the silver in the temple, and departed, and went [and] hanged himself, and was
6 strangled. And the chief priests took the silver, and said, It is not lawful to put
7 it into the treasury², because it is the price of blood. And they took counsel,
8 and bought from it the potter's field, for³ a burial-place for strangers. Wherefore
9 it was called, The field of blood, unto this day. Then was fulfilled that which was spoken by the prophet, who said, I took the thirty pieces of silver, the
price of him that was valued, which I was valued at by the children of Israel;
10 and I gave them for the field of the potter, as the Lord commanded me.

11 Now Jesus stood before the governor: and he asked him, saying unto him,

¹ Syriac—
'in the
eye.'

² Or,
'amongst
the
offerings.'

³ Literally,
'of a burial
place.'

12 Art thou the King of the Jews? Jesus said unto him, Thou hast said. And
13 when the chief priests and Pharisees accused him, he gave them no answer. Then
said Pilate unto him, Hearest thou not how many witnesses witness against
14 thee? But he gave him no answer; and greatly did the governor marvel. Now
15 at every feast the governor was wont to release unto the people one prisoner,
16 whom they would. And they had a prisoner, a certain notable man, whose name
was Jesus Bar-Abba. He had been thrown into prison because of the evil (things)
17 he had done, and he had committed murder. And when all the Jews were gathered
together, Pilate said unto them, Whom will ye that I release unto you? Jesus
18 Bar-Abba, or Jesus who is called the Christ? For he knew that because of envy
19 they had delivered him unto him. And when he had sat down on the judgment
seat, his wife sent unto him, saying unto him, Have thou nothing to do with that
just man, for I have suffered many things this day in my dream because of him.

20 But the chief priests and elders persuaded the people that they should ask
21 for Bar-Abba, and destroy Jesus. The governor answered and said unto them,
Whom do ye desire that I should release unto you? They say unto him, Bar-Abba.
22 Pilate saith unto them, And what shall I do unto Jesus, who is called the Christ?
23 They all say, Let him be crucified. He said unto them, Why, what evil hath
been done by him? Then they cried out more exceedingly, saying, Let him be
24 crucified. And when Pilate saw that he prevailed nothing, but the more the
tumult increased, he took water, and washed his hands in the sight of all the
25 multitude, saying, I am innocent of this blood: ye know. And all the people
26 answered, and said, The blood of this [man] be on us and on our children. Then
released he unto them Bar-Abba, and he scourged Jesus with whips, and delivered
27 him to them to be crucified. Then the soldiers of the governor took Jesus into
28 the Prætorium, and gathered the crowd against him. And they clothed him with
29 robes of purple and of scarlet. And they plaited a crown of thorns, and put it on
his head, and they made him hold a reed in his right hand: and they bent their
knees before him, and mocked him, saying, Hail to thee, King of the Jews!
30 And they spat in his face, and took up the reed, and smote him on his head.
31 And when they had mocked him, they stripped him of the garments that he
was clothed with, and clothed him with his own garments, and led him away,
32 and went to crucify him. Now as they went out, they found a man of Cyrene,
33 whose name was Simon: and they compelled him to bear his cross. And they
34 came to a place which is called Gogultha. And they gave him to drink wine
mingled with gall: and he tasted it, and would not drink it. And when they
35 had crucified him, they parted his garments¹, casting lots upon them: and they
36 were sitting, and watching there. And while they were sitting, they wrote the
crime. They set it over his head, Jesus, the King of the Jews.

¹ The latter
half of v.
35 is omit-
ted.

37 Then there were crucified with him two malefactors, one on his right hand,
38 and one on his left. And they that passed by blasphemed against him, wagging
39 their heads, and saying, Destroyer of the temple, and builder of it in three days,
40 if thou be the Son of God, save thyself, and come down from the cross. And
the chief priests also, like the scribes and Pharisees, were mocking him, and
41 insulting him, and saying, He saves others, himself he cannot save. If he be
the King of Israel, let him come down now from the cross, and we will believe in
42 him. He trusted in God; let him deliver him now, if he desireth him: for he
43

¹ Syriac—
'Elei, Elei,
lemana
shabac-
tani.'

44 said, I am the Son of God. And those malefactors also, which were crucified with
45 him, like the rest, insulted him. And from the sixth hour there was darkness
46 over all the land until the ninth hour. And at the ninth hour Jesus cried with

a loud voice, saying, My God, my God, why hast thou forsaken me¹?

47 And some of those people who stood there, when they heard it, said, This
48 one calleth on Elia. And straightway one of them ran, and took a sponge, and
dipped it in vinegar, and tied it to a reed, and stretched it out to him to
49 drink. But others said, Let be, let us see whether Elia will come and save him.
50 But Jesus cried with a loud voice, and his spirit went up. And straightway
51 the veil of the sanctuary was rent from the very top; and the earth did quake,
52 and the rocks rent; and the graves were opened; and many bodies of the
53 righteous, they which slept, arose, and came out of the graves after his resurrec-
tion, and went into the holy city, and appeared unto many.

54 Now the centurion, and they that were watching Jesus with him, when they
saw the earthquake, and the things that happened, feared greatly, saying, Truly
this was the Son of God.

55 And many women were there beholding afar off, they which followed Jesus
56 from Galilee, ministering unto him: Mary Magdalene, and Mary the daughter of
James and the mother of Joseph, and the mother of the children of Zebedee.
57 And when the even was come, there came a certain rich man of Ramatha, named
58 Joseph, and he also was a disciple of Jesus. He went to Pilate, and asked the
59 body of Jesus; and Pilate commanded it to be given to him. And when Joseph
60 had taken the body, he wrapped it in a new linen cloth, and laid it in his
own new-hewn tomb, which he had hewn for himself in the rock: and he cast
a great stone on the door of the sepulchre, and he departed.

61 And there was there Mary Magdalene, and the other Mary, sitting over against
62 the sepulchre. Now the next day that followed the day of the preparation, the
63 chief priests and Pharisees came together unto Pilate, saying unto him, Our Lord,
we remember that that deceiver said, while he was yet alive, After three days I
64 will rise again. But command that they watch the sepulchre for three days, that
his disciples may not come by night and steal him, and say unto the people,
He is risen from the dead: and the last error be worse than the first.

65 Pilate saith unto them, Ye have a watch: go, watch the sepulchre, as ye know.
66 They went and watched his sepulchre, and sealed the stone with the watch.

28 Now on the evening of the sabbath, as the first day of the week dawned,
2 came Mary Magdalene and the other Mary to see the sepulchre. And, behold,
there was a great earthquake: for the angel of the Lord descended from heaven
3 and rolled away the stone, and sat above it. And his appearance was like the
4 lightning, and his raiment like the snow: and for fear of him those who were
5 watching did shake, and became as dead men. The angel answered and said unto
the women, Fear not ye: for I know that ye seek Jesus, which was crucified.
6 He is not here: he is risen as he said unto you. Come, see the place where
7 he was laid. Go quickly, and tell his disciples that he is risen; and behold,
he goeth before you into Galilee; there

[vv. 8 and following to the end of this Gospel are lost.]

THE GOSPEL OF MARK.

[vv. 1 to 11 are lost.]

12 The spirit driveth him out into the wilderness. And he was there forty
13 days, tempted of Satan; and was with the wild beasts; and the angels were
ministering unto him.

14 And after John was delivered up, Jesus came into Galilee, and was
15 preaching the gospel of God, The time is fulfilled, and the kingdom of God
16 is come: repent ye, and believe his gospel. And as he walked by the shore
of the lake of Galilee, he saw Simon and Andrew his brother casting their
17 net into the sea: for they were fishers. And Jesus said unto them, Follow
18 me, and I will make you fishers¹ of men. And straightway they forsook their
19 nets, and followed him. And when he had walked again a little further, he
saw James the son of Zebedee, and John his brother, who were also sitting in
20 the ship and mending their nets. And straightway he called them: and they left
Zebedee their father with the hired servants in the ship, and they followed him.

21 And he was teaching on the sabbath in the synagogue. And they were
22 amazed at his doctrine: for he taught as one that had authority, and not
23 as their scribes. And there was in their synagogue a man who had an unclean
24 spirit; and he cried out, saying, What have we to do with thee, Jesus of
Nazareth? thou art come to destroy us. I know thee who thou art, the Holy
25 One of God. And Jesus rebuked him, saying unto him, Shut thy mouth, and come
26 out of him. And the unclean spirit threw him down, and when it had cried with
27 a loud voice, it came out of him. And they were all amazed², and were saying
one to another, What is this new teaching? he hath authority, and commandeth
28 the unclean spirits, and they do obey him. And his fame went abroad through
29 all the region of Galilee, and many followed him. And he came out of the
synagogue, and they came to the house of Simon Cepha and of Andrew: and
30 James and John were with him. And Simon's wife's mother was sick of a
31 fever, and they told him of her. And he came near, and took hold of her, and
lifted her up; and straightway the fever left her, and she arose and ministered
32 unto them. Now when the sun did set, they brought all them that were sick
33 with sore diseases, and all the city were gathered together at his door. And
34 he healed many, and cast out many demons, and suffered them not to speak,
because they knew him.

35 And very early in the morning he went out, and departed into a desert
36 place, and there he prayed. And Simon and those that were with him sought

37 him. And when they had found him, they said unto him, Many men seek
 38 thee. He said unto them, Up! Let us go into the nearest villages and towns,
 39 and I will preach there also: for therefore I am come. And he preached in
 40 all the synagogues of Galilee, and cast out demons. And there came to him a
 41 certain leper, and besought him, and fell at his feet, and said unto him, If
 42 thou wilt, thou canst make me clean. And Jesus had compassion on him, and put
 43 out his hand, and touched him, and said unto him, I will; be thou clean. ¹And
 44 in that hour he was cleansed. And he charged him, and said, See thou..
 not

¹ Part of
 v. 42 is
 omitted.

[i. 44 to ii. 20 is lost.]

2 21 a new patch on a worn-out garment: else the new filling-up draws
 away the weakness of the worn-out one, and the rent becomes worse than
 22 before. And no man putteth new wine into worn-out wine-skins: else the wine
 doth burst the wine-skins, and the wine is spilled, and the wine-skins perish:
 but they put new wine into new wine-skins.

23 And it came to pass, that he walked on the sabbath-day among the corn-fields;
 24 and his disciples ate the ears; The Pharisees said unto him, Why do thy disciples
 25 do on the sabbath that which is not lawful? He said unto them, Have ye never
 26 read what.....did.....how he went into the house of God, and did eat
 the show-bread, which is not lawful to eat but for the priests, and gave also
 27 to them which were with him? And he said unto them, The sabbath was
 28 created for man. Therefore the Lord of the sabbath is the Son of man.

3 And he entered again into the synagogue; and there was a man whose
 2 hand was withered. And they watched him, whether he would heal him on
 3 the sabbath day; that they might accuse him. He saith unto the man whose
 4 hand was withered, Stand up in the midst. But he said also unto them.....
 5 to save life, or.....being grieved about the deadness of their hearts, and he
 said unto the man, Stretch forth thy hand. And he stretched it out: and it
 6 was restored like its fellow. And straightway the Pharisees went forth with
 those of the house of Herod, and took counsel how they might destroy him.
 7 And Jesus went with his disciples to the sea: and great multitudes from
 8 Galilee, and from Judæa, and from Jerusalem, and from beyond Jordan, and
 from Tyre, and from Sidon, who had heard everything that he did, came
 9 unto him. And he spake to his disciples, that they should bring a ship to
 10 him because of the multitude, lest they should throng him. For he healed
 11 many; and many were pressing.....him, and they who had plagues of
 unclean spirits upon them fell down before him, and cried, saying, Thou art
 12 the Son of God. And he charged them much that they should not make him
 known.

13 And he goeth up into a mountain, and calleth unto him whom he would:
 14 and they came unto him. And he chose twelve of them, that they should be
 15 with him, whom he might send to preach, and to have power to heal the sick
 16 and to cast out demons. And he called Simon Cepha; and James the son
 17 of Zebedee, and John his brother: he called them Beni-Ragshi; and Andrew
 18 and Philip, and Bartholomai, and Matthew, and Thoma, and James the son
 19 of Halfai, and Thaddai, and Simon the Zealot, and Judah the Iscariot, the
 betrayer.

20 And he went into the house. And the multitude came again to him, so
 21 that they could not even eat bread. And when his brothers heard [it] they went
 22 out to lay hold on him: for they said, He has gone out of his mind. And
 the scribes which came down from Jerusalem said, Beelzebub is in him,
 23 and by the chief of the demons demons and spake in
 24 parables, and said, Satan cannot cast out Satan. And if a kingdom be divided
 25 against itself, that kingdom cannot stand. And if a house be divided against
 26 itself, that house cannot stand. And if Satan be divided against himself, he
 27 cannot stand, but it is his end. No man can enter into the house of a strong
 man, and spoil his goods, except he will first bind the strong man; and then
 28 his goods. verily I say unto you, that all sins which they shall
 29 blaspheme shall be forgiven unto men. whosoever shall blaspheme
 30 Holy Ghost not sin for ever. For they said, An unclean spirit is
 in him.

31 his mother, standing sent he sat And when
 32 they said, Behold, thy mother and thy brothers without and seek for
 33 thee. He said unto them, Who is my mother or my brothers? And he looked
 34 on those who sat near him, and said, Behold, my mother, and behold, my
 35 brothers! For whosoever shall do the will of God, the same is my brother, and
 4 my sister, and my mother. Again he began to teach by the lake: and there was
 gathered unto him a great multitude, and he sat in a ship on the lake, and the
 2 whole multitude was standing by the lake. And he taught them many things in
 3 parables, and while he was teaching them, [he said] Harken, behold, there went out
 4 a sower to sow: and as he sowed, some fell by the wayside, and the fowls came
 5 and devoured it. And some fell on the rock, and sprouted, and because there was
 6 no depth of earth below its root, the sun was and it withered.
 7 And some fell among thorns, and the thorns came up and choked it, and it
 8 yielded no fruit. And some fell on good ground, and did yield fruit
 9 thirty, and sixty, and an hundred. And he said, He that hath ears to hear,
 10 let him hear. And when he was his disciples asked him about those
 11 parables. And he said unto them, Unto you he hath given the mystery of the
 kingdom of God: but unto them that are without, all things are done in
 12 parables. That seeing they may not see; and hearing they may hear and not
 understand; lest haply they should repent, and their sins should be forgiven
 13 them. And he said unto them, Know ye not this parable? and how then will
 14 ye know all parables? The sower soweth the word. Now those that are by
 15 the way-side, are those who hear the word, and when they have heard, Satan
 16 cometh, and taketh away the word that was sown in their heart. And those
 that are upon a rock, are those who when they hear the word, receive it
 17 with joy. And they have no root in themselves, but are for a time, and
 when there is affliction or persecution about the word

[vv. 18 to 41 are lost.]

41 obey him?

5 And he came unto the other side of the sea, into the country of the
 2 Gergesenes. And when he was come up out of the ship, there met him a
 3 certain man who had an unclean spirit, which¹ dwelt among the tombs;

¹ 'which
 dwelt'
 refers
 grammati-
 cally to
 'spirit.'

4 and no man could bind him with chains, because he had broken many fetters
 5 and chains, and escaped, and no man could tame him. And always, by night and
 day, he was crying in the tombs, and in the mountains, and wounding himself
 6 with stones. And when he saw Jesus afar off, he ran, worshipped him,
 7 and cried with a loud voice, and said, What have I to do with thee, Jesus,
 thou Son of the Most High God? I adjure thee by God, that thou torment
 8 me not. For he said unto him, Come, thou unclean spirit, out of the man.
 9 And he asked him, What is thy name? and he said unto him, Our name is
 10 Legion: for we are many. And those demons besought him that he would
 11 not send them out of the country. Now there was there nigh unto the
 12 mountains a great herd of swine feeding. And those demons besought him,
 13 Send us into those swine, that we may enter into them. And he gave them
 leave. And when those unclean spirits went out they entered into the swine:
 and the herd ran, and fell into the sea, about two thousand, and they
 14 were choked in the sea. And those that fed them fled, and told it in the
 cities, and also in the villages. And they went out to see what had come to pass.
 15 And they came to Jesus, and saw him from whom he had cast out the demon
 16 and clothed, and sober: and they were afraid. And they told [it] to
 them, those who had seen it, how it befell to him in whom was [the demon], and
 17 also concerning the swine. And they began to beseech him that he would go away
 18 out of their coasts. his disciples in the ship, he in whom the demon had been¹
 19 prayed him that he might be with him. And he suffered him not, but said
 unto him, Go home to thy house, to thy people, and shew them what the Lord
 20 hath done unto thee, and hath had mercy on thee. And he went, and began
 to preach in Decapolis what Jesus had done unto him: and they all wondered.
 21 And when Jesus had crossed over unto the other side, a great multitude
 22 gathered unto him on the shore of the sea. And there cometh one of the
 rulers of the synagogue, whose name was Joarish; when he saw him, he fell at
 23 his feet, and besought him, saying unto him, My daughter is very sick, come
 24 and lay thy hand on her, and she shall live. And he went with him, and a
 25 great multitude followed him, and thronged him. And there was a certain woman,
 26 which had an issue of blood twelve years, and had suffered many things of
 many physicians, and had spent all that she had, and nothing

¹ Literally
 "he of the
 demon."

[v. 27 to vi. 5 is lost.]

6 5there none of the mighty works, save that he laid his hands upon
 6 a few sick folk, and they were healed. And he marvelled at their want of
 faith.
 7 And he went round about the villages, and taught; and called his twelve
 disciples, and sent them by two and two, and gave them power over unclean spirits,
 8 and commanded them that they should take nothing for the way, save a staff only:
 9 no scrip, and no bread, and no money in their purses¹: and be shod with sandals,
 10 and not put on two coats. Into whatsoever house ye enter, there be until ye depart
 11 from thence. And whosoever shall not receive you, nor hear you, when ye depart
 thence, shake off the dust of your feet for a testimony unto them.
 12 And they went out, and preached that they should repent. And they cast out
 13 many demons, and anointed many with oil, and healed the sick. And Herod the
 14

¹ MS. 'your
 purses.'

king heard, (for his fame was well-known [unto him]:) and he said, John the
 15 Baptist; he is risen from the dead, therefore great is his power. But others
 16 said, He is Elia. Others said, He is a prophet, like one of the prophets. But
 when Herod heard it, he said, This is John, he whose head I cut off, he is risen.
 17 For Herod had sent and laid hold upon John, and bound him in prison for
 18 Herodia's sake, his brother Philip's wife, for he had married her. For John had
 19 said unto Herod, It is not lawful for thee to have thy brother's wife. Then
 20 Herodia had threatened him, and would have killed him, but she could not. For
 Herod feared John; for he knew that he was a just man and an holy, and observed
 21 him: and many things that he heard from him he did, and heard him gladly. And
 it happened that on Herod's birthday he made a supper to his lords, and chiliarchs¹,
 22 and the chiefs of Galilee: and the daughter of Herodia came in and danced, and pleased
 Herod and them that sat with him, and the king said unto the damsel, Ask of me,
 23 and I will give thee, even unto the half of my kingdom. And he swore unto her
 24 with an oath. And the damsel went forth, and took counsel with her mother,
 25 What shall I ask? She said unto her, The head of John the Baptist. And she
 went in at once to the king, and said unto him, I will that thou give me im-
 26 mediately the head of John the Baptist in a charger. And the king was exceeding
 sorry, but for the oath's sake, and for their sakes that sat at meat², he could not
 27 change. And he sent an executioner, that he should cut off his head and bring
 28 it: and he went and cut off his head in the prison, and he brought it in a charger,
 29 and gave it to the damsel, and the damsel carried it to her mother. And when
 his disciples heard of it, they came and took up his corpse, and laid it in a tomb.
 30 And the apostles came unto Jesus, and told him what he had done and taught.
 31 And he said unto them, Come, let us go into the desert apart, and rest a
 little. There were many going and coming to him, and they had no place not even
 32 to eat bread. And they departed into a desert place by ship alone. And many
 33 saw them, and knew them, and followed him by land, from all the cities. And
 34 when they came, and he saw the great multitude, he had compassion on them,
 because they were as sheep not having a shepherd: and he began to teach them.
 35 And when it began to be evening, his disciples came near, saying unto him, This
 36 is a desert place, and the time is passed. Send away those people, that they may
 go into the villages that are round about, and buy themselves something to eat.
 37 He said unto them, Give ye them to eat. They say unto him, Shall we go and
 38 buy a hundred pennyworth of bread, and give them to eat? He saith unto them,
 Go, see how many loaves ye have. They say unto him, Five loaves and two fishes.
 39 And he commanded them all to sit down on the grass. And they sat down by
 40 companies, by hundreds, and by fifties. And he took those five loaves and two
 41 fishes, and looked to heaven, and blessed, and brake the bread, and gave them to
 his disciples to set before them; and those two fishes they divided among them all.
 42 And they did all eat, and were filled. And they took up from before them the
 43 fragments, twelve baskets full, the remains of these five loaves and of those two
 44 fishes. Now they that did eat of them were five thousand men.
 And straightway he commanded his disciples to go up into the ship, and to go
 45 before him unto Bethsaida, while he sent away that multitude. And when he had
 46 sent them away, he went to a mountain to pray. But when it was evening, and
 47 the ship was in the midst of the lake, he³ was alone on the land. And when he

¹ Or 'military tribunes.'² Or 'reclined.'³ Codex—
'and he
was alone.'

saw them tormented with the fear of the waves, for the wind was against them,
 49 he cometh to them walking on the waters, and would have passed by them. When
 50 they saw him walking upon the waters, they thought that he was a demon. And
 when they all saw him, they cried out; and straightway he talked with them, and
 51 saith unto them, Be of good courage, it is I, be not afraid. And he went up unto
 them into the ship, and the wind ceased: and they were astonished in them-
 52 selves; for they understood not about the bread, because their heart was blinded.
 53 And when they had passed over, they came up to the land of Gennesar. And
 54 when he was come up out of the ship, in the hour that they knew him, they ran to
 56 the whole region, and brought those that were sick, carrying them on beds. And
 wheresoever Jesus entered, into cities, or villages, or fields and streets, they placed
 the beds of the sick, and besought him that they might touch, if it were but the
 7 border of his garment: and all who touched him were made whole. And Pharisees
 2 and scribes which came from Jerusalem, came together unto him. And they saw
 3 his disciples eating bread when they had not washed their hands. For all the
 Jews and Pharisees, unless they wash their hands, eat not bread, holding the
 4 tradition of the elders. And¹ from the market, except they wash, they eat not.
 And they keep many things which they have received, and the washing of cups
 5 and vessels. And after these things the scribes and Pharisees asked him, saying
 unto him, Why do not thy disciples keep the commandments of the ancients, for
 6 they wash not their hands and they eat bread? Jesus said unto them, Well hath
 Isaiah the prophet prophesied of you, as it is written that he said, This people
 7 honoureth me with its lips, but with its heart it is far from me. But in vain do
 9 they worship me, who teach doctrines of the commandments of men. ²Ye do well,
 who forsake the commandments of God, that ye may establish your commandments.
 10 For Moses said, Honour thy father and thy mother: and whoso curseth his father
 11 or his mother, let him die the death. But ye say, that if he shall say to his father
 12 and his mother, It is Corban, wherewith thou mightest be profited by me: and ye
 13 suffer him not to honour his father or his mother: and ye reject the word of God
 because of your commandments.

14 And many such like things do ye. And he called all the multitude, and said
 15 unto them, Hearken, all of you, and obey. There is nothing from without a man,
 that entering into him, can defile him: but what comes out of a man, this is what
 16 defiles the man. Who hath ears to hear, let him hear. And when he was entered
 17 into the house from the multitude, his disciples asked him concerning the parable.
 18 But he saith unto them, Are ye yet so stubborn? Do ye not understand anything?
 19 that not everything which entereth into a man defileth him, because it entereth
 not into his heart, but into the belly, and is cast out, and all meat is purged.
 20 But that which cometh out of the man, that defileth the man. For out of the
 21 heart proceed the evil thoughts of men, adultery, fornication, murder, theft, deceit,
 22 wickedness, fraud, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these
 23 evil things coming out from within, and defiling the man. And he arose, and
 went to the borders of Tyre, and when he had entered into a house, he would
 25 have no man know him, but he could not be hid. And when a woman heard it,
 26 whose daughter had an unclean spirit, she came and fell down before him. That
 woman was a widow³, from the borders of Tyre of Phœnicia, and she besought him
 27 that he would cast forth the spirit out of her daughter. Jesus said unto her, First

¹ when they
come is un-
derstood.

² v. 8
omitted.

³ Here the
shorten-
ing of one
letter
would give
us "hea-
then" in-
stead of
"widow."

let the children be filled: it is not meet to take the children's bread, and to cast
 28 it to the dogs. The woman saith unto him, Lord, even the dogs eat of the crumbs
 29 which are over from the children's table. He said unto her, For this saying go
 30 thy way; behold, the demon is gone out of thy daughter. And when she went to
 her house, she found her daughter and the demon had gone out of her, and she
 31 was lying upon the bed. And again he went out from the borders of Tyre and
 Sidon, he came to the lake of Galilee, in the midst of the borders of Decapolis.
 32 And they bring unto him a certain deaf stammerer; and they beseech him that he
 33 would put his hand upon him. And he led him from the multitude, and put his
 34 finger, and spat in his ears, and touched his tongue; and looking up to heaven,
 35 he sighed, and said unto him, Be opened. And straightway his ears were opened,
 36 and the string of his tongue was loosed, and he spake plain. And he commanded
 them that they should tell no man: and as much as he commanded them a
 37 great deal more they proclaimed it, and the more were they astonished, saying,
 He hath done all things well: he maketh the deaf-mutes to hear, and to speak.
 8 And in those days again when there was a great multitude, and they had
 2 nothing to eat, he called his disciples, and saith unto them, I have compassion on
 this multitude, for behold, three days they continue with me, and have nothing to
 3 eat: and if I send them away fasting to their homes, they will faint in the way:
 4 and some of them are come from far. His disciples said unto him, Whence art
 5 thou able to satisfy them with bread here in the wilderness? And he asked them
 and said unto them, How many loaves have ye? They said unto him, Seven.
 6 And he commanded the multitude to sit down on the ground: and he took those
 seven loaves, and blessed, and brake, and gave to his disciples, that they should
 7 set before them: and they set before the multitude. And there were a few fishes:
 8 and when he had blessed them¹ also, he told [them] to set before them. And they
 did eat, and were filled: and they took up what remained over of the crumbs seven
 9 baskets. The people that ate were about four thousand, and he sent them away.
 10 And he went up and sat in the ship with his disciples, and they came into the
 11 hill of Magdan. And the Pharisees went out, and began seeking from him, and
 12 asking of him a sign from heaven, tempting him. He was troubled in spirit,
 and said, Why do this generation² seek a sign? verily I say unto you, there shall
 13 no sign be given unto this generation². And he left them again, and sat in the
 14 ship, and went to the other side of the lake. And they forgot to take bread with
 15 them; for they had not one loaf in the ship, and he commanded them, saying unto
 16 them, Beware of the leaven of the Pharisees, and of the leaven of Herod. And
 17 they reasoned among themselves, saying, There is no bread. But Jesus knew and
 said unto them, Why reason ye, that ye have no bread? even until now do ye
 not know, and do ye not understand? even until now is your heart blinded?
 18 And ye have eyes, and do ye not see? and ye have ears, and do ye not hear?
 19 and do ye not remember? Those five loaves which the five thousand ate of, and
 20 how many baskets full of fragments....? They say unto him,.... He said unto
 21 them.... seven to four thousand, how many baskets....? They say.... even
 22 until now do ye not understand? And he came to Beth Saida; and they brought
 23 unto him a blind man, and they besought him to touch him. And he took the
 blind man by the hand, and led him out of the village, and spat on his eyes,
 24 and put his hand, and asked him, and said unto him, What seest thou?.....

¹ Literally
blessed
upon
them.

² Or 'tribe.'

25 men as trees, walking. And again he put his hand on his eyes . . . and he was
 26 restored, and saw everything clearly. And he sent him to his house, saying,
 Go not even into the village.

27 And Jesus went out, and his disciples, to the villages of Cesarea Philippi:
 and he asked his disciples by the way, saying unto them, What do men say
 28 about me, that I am? They say unto him, Some say, John the Baptist: and
 29 others say, Elia: and others, One of the prophets. He saith unto them, And
 30 ye, whom say ye that I am? Cepha saith unto him, Thou art the Christ. And
 31 he charged them that they should tell no man of him. And he began to teach
 them that the Son of man must suffer many things, and be rejected of the elders,
 and of the chief priests, and scribes, and they shall kill him, and the third day he
 32 shall rise. And he was speaking the saying openly. Then Simon Cepha, as though
 33 he pitied him, said to him, Be it far from thee. And when he had turned, he
 looked on his disciples, and he rebuked Cepha, and said, Get thee behind me
 Satan: for thou carest not for God, but for men.

34 And he called the multitude with his disciples, and said unto them, Whoso
 35 will come after me, let him deny himself, and take up his cross, and come. For
 whosoever will save his life shall lose it, and whosoever shall lose his life for my
 36 gospel's sake shall save it. For what shall it profit a man, if he shall inherit the
 37 whole world, and lose his soul? And what shall a man give in exchange for his
 38 soul? For whosoever shall be ashamed of me, and of my words in this adulterous
 and sinful generation, of him also shall the Son of man be ashamed, when he
 9 cometh in the glory of his Father and the holy angels. He said unto them,
 Verily I say unto you, that there be some of them that stand here, which
 shall not taste of death, till they have seen the kingdom of God coming with
 2 power. And after six days, Jesus taketh Peter, and James, and John, and leadeth
 them up into an high mountain apart by themselves: and he was transfigured
 3 before them. And he became shining, and his raiment became white like snow:
 4 and there appeared unto them Moses and Elia talking with him. Cepha answered
 5 and said to Jesus, Master, it is good that we are here, and we may make three
 6 tabernacles; one for thee, and one for Moses, and one for Elia. And he wist
 7 not what he was saying, for fear had fallen upon him. And a cloud over-
 shadowed him: and a voice came out of the cloud, This is my Son, who is
 8 beloved: hear him. And suddenly again when his disciples looked, no man
 9 appeared to them, save Jesus only. As they went down from the mountain¹, he
 commanded them that they should tell no man what they had seen, except when
 10 the Son of man was risen from the dead. And they kept the saying, reasoning
 with themselves, and saying, What is this word that he said? When he is risen
 from the dead?

¹ MS.
 makes a
 full stop
 after
 'moun-
 tain.'

11 And they asked him, saying, The scribes say that Elia cometh first. He
 12 answered and said unto them, Elia cometh first, that he may restore every thing;
 and how it is written of the Son of man, is it not that must he suffer much,
 13 and be crucified? But I say unto you, That Elia is come, and they have done
 14 with him whatsoever they listed, as it is written of him. When he came to his
 disciples, he saw about them a great multitude and the scribes questioning
 15 with them. And straightway when they saw him they were amazed, and ran
 16 and saluted him. And he asked them, What question ye with them? And one
 17

of the multitude answered and said, Teacher, I have brought my son unto thee,
 18 who hath a spirit it reacheth him, it throweth him down, and he
 foameth, and gnasheth his teeth, and pineth away; and I spake to thy disciples,
 19 that they should cast him out; and they could not. Jesus answered, and said
 unto them, O faithless generation, how long, till when shall I be with you and
 20 suffer you? Bring thy son to me. And he brought him unto him: and when
 he saw him, the spirit threw him down straightway, and he fell on the ground,
 21 and wallowed foaming. And Jesus asked his father, How long is it, since,
 behold! he hath been thus? He said unto him, Behold, from his childhood.
 22 And it hath thrown him often into the fire, and into the water, to destroy
 him: but as much as thou canst do, Lord, help me, and have compassion on
 23 me. Jesus said unto him, If thou believest, all things can happen unto thee.
 24 And straightway the father of the child cried out, and said, I believe, Lord,
 25 help my want. When Jesus saw that the people were running and coming, he
 rebuked the spirit, and said unto it, I charge thee, thou deaf and dumb spirit, come
 26 out of him, and enter not again into him. And it cried, and vexed him greatly,
 and came out of him, and he was like one dead, and many thought that he
 27 was dead. But Jesus took him by his hand, and raised him up, and delivered
 28 him to his father. And when he was come into his house, his disciples asked
 29 him privately, Why could not we cast him out? He said unto them, This
 kind cometh out by nothing but by fasting and prayer.

And when they had gone forth from thence, they passed through Galilee,
 31 and he would not that any man should know it. And he taught his disciples,
 and said unto them, The Son of man shall be delivered up into the hands of
 men, and they shall kill him, and when they have killed him, on the third
 32 day he shall rise. And they understood not what he said unto them, and they
 33 were afraid to ask him. And he came to Capernaum; and when he had entered
 into his house, he asked them, What were ye speaking about one to another
 34 on the way? But they held their peace: for they had reasoned about who
 35 should be greatest. And he sat down, and called his twelve, and said unto them,
 Whoso desires to be first, shall be last of all men, and servant of all men.
 36 And he took a certain child, and set him in the midst of them: and looked
 37 at him, and said unto them, Whosoever shall receive a child like this in my
 38 name, receiveth me¹: he receiveth not me, but him that sent me. John
 answered and said unto him, Our Master, we saw one casting out demons in
 39 thy name, and we forbade him, because he followed not us. But he said unto
 them, Forbid him not, for there is no man who does anything in my name,
 40 and is able to speak evil against me. For he who is not against us is with
 41 us. For whosoever shall give you a cup of water to drink in the name that
 42 ye are the Christ's, verily I say unto you, he shall not lose his reward. And
 whosoever shall offend one of these little ones that believe on me, it were better
 for him if a millstone of an ass were cast about his neck, and he were drowned
 43 in the sea. If therefore thy hand cause thee to offend, cut it off from thee:
 for it is better for thee that having one hand thou shouldst enter into life,
 and not that having two hands thou shouldst go into the unquenchable fire:
 44 and if thy foot cause thee to offend, cut it off: cast it from thee: for it is
 45 better for thee that being halt thou shouldst enter into life, and not that having

¹ A line
has possi-
bly been
dropped
here.

² vv. 44, 46
are omit-
ted.

47 two feet thou shouldst go into Gehenna. If thine eye cause thee to offend, pluck it out from thee: for it is better for thee that having one eye thou shouldst enter into the kingdom of God, and not that having two eyes thou shouldst go into Gehenna: where their worm dieth not, and their fire is not quenched. For every one shall be salted with fire. Salt is good: but if the salt is seasonless, wherewith will we season it? Have salt¹, and be at peace one with another. And he arose from thence, and came into the borders of Judæa beyond Jordan: and a multitude came together again unto him. As he was wont, he healed and taught them. And they asked him, tempting him, Is it lawful for a man to leave his wife? And he answered and said unto them, What did Moses command you? They said unto him, Moses suffered us to write a bill of divorcement, and give it to her, and to put her away. Jesus answered and said unto them, Moses, because of the hardness of your heart allowed you this precept. But from the beginning God made them male and female. Therefore shall a man leave his father and his mother², and they twain shall be one flesh: thenceforth they are not twain, but one flesh. What therefore God hath joined together, let no man put asunder. When he had entered into the house, his disciples asked him again about this. He said unto them, Any woman who shall leave her husband, and be [married] to another, committeth adultery. And any man who shall leave his wife, and take another, committeth adultery. And they brought young children to him, that he should lay his hands on them, and his disciples rebuked those that brought them. When Jesus saw it, he was displeased, and rebuked them, and said unto them, Suffer the children to come unto me, and forbid them not: for those who are like them, theirs is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a child, he shall not enter therein. And he called them, and laid his hands on them, and blessed them.

17 As he journeyed in the way, one ran, and fell on his knees, and said unto him, Good Teacher, what shall I do that I may inherit eternal life? Jesus said unto him, Why callest thou me good? there is no one good but one, God. But thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness. Honour thy father and thy mother. He answered and said unto him, Teacher, I have done these things, lo, I have kept them from my youth. Jesus beholding him loved him, and said unto him, One thing is lacking to thee; go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and take up thy cross, and follow me. And he was sad about this saying, and went away grieved; for he had great riches. And Jesus looked at his disciples, and said, How hard it is for them who trust in their riches to enter into the kingdom of God! And his disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard it is for them who trust in their riches to enter into the kingdom of God! For it is easier for a camel to enter into the eye of a needle, than for a rich man into the kingdom of heaven. And they were the more astonished among themselves. Who then can be saved? Jesus looked upon them and said unto them, With men this is impossible, except with God: for with God everything is possible. Cepha said unto him, Lo, we have left all, and followed thee, Jesus answered and said, Verily I say unto you,

¹ Or 'let there be salt with you.'

² R. V. marg.

that every man who leaves house, or brethren, or sisters, or mother, or
 30 father, or children, or lands, for my sake and for my gospel's sake, but he shall
 receive an hundredfold in this time, houses, and brethren, and sisters, and mother,
 and children, and lands, with persecutions; and in the world to come he shall
 31 inherit eternal life. For many are first that shall be last: and last that shall
 be first.

32 And while they were going up in the way to Jerusalem, and Jesus was
 going before them, those who were with him were astonished, being afraid. And
 he took his twelve, and began to tell them what should happen unto him,
 33 Behold, we go up to Jerusalem, and the Son of man shall be delivered unto
 the chief priests, and unto the scribes: and they shall condemn him to death,
 34 and shall deliver him to the people. And they shall mock him, and shall
 scourge him, and shall spit in his face, and shall kill him, and on the third
 day he shall rise.

35 And James and John, the sons of Zebedee, came unto him, saying unto
 him, Master, we wish that whatsoever we shall ask thee thou wilt do for us.
 36 He said unto them, What would ye that I should do for you? They said
 37 unto him, Grant unto us that we may sit on thy right hand, and on thy left
 38 hand, in thy glory. Jesus answered and said unto them, Ye know not what ye
 ask: can ye drink [of] the cup that I drink [of?] or be baptized with the
 39 baptism? They say unto him, We are able. Jesus said unto them, Ye may be able
 to drink [of] the cup that I drink of: and ye may be able to be baptized with
 40 the baptism that I am baptized with: But to sit on my right hand or on my
 41 left hand, this is not mine to give, but for another¹ it is prepared. And when
 42 the ten heard it, they began to murmur against James and against John. And
 he called them, and said unto them, Ye know that the chiefs of the nations
 43 are their lords. Let it not be so among you: but whoso will be great among
 44 you, let him be your minister: and whosoever of you will be the chiefest, let
 45 him be servant of all men. Like as the Son of man came not to be ministered
 unto, but to minister, and to give his life a ransom for many.

46 And he came to Jericho: and as he went out of Jericho, he and his
 disciples, and a great multitude, Timai Bar-Timai, a blind man, sat on the
 47 highway and begged. And when he heard that it was Jesus of Nazareth, he
 48 began to cry out and say, Son of David, have mercy on me. And many charged
 him that he should hold his peace: and again he cried the more, Son of
 49 David, have mercy on me. And Jesus stood still, and said that they should
 bring him near; and he called the blind man, and they said unto him, Fear
 50 not, rise, he calleth thee. And he rose, and took up his garment, and came
 51 to Jesus. Jesus answered and said unto him, What wilt thou that I should
 52 do unto thee? The blind man said unto him, Lord², that I may see. He said
 unto him, Go, thy faith hath saved thee. And straightway his eyes were
 11 opened, and he followed him in the way. And when they came nigh to Jerusalem,
 unto Bethphage, unto Bethany, at the mount of Olives, he sendeth two of his
 2 disciples, and saith, Go into the village over against you, and straightway when
 ye are entered into it, ye shall find a colt tied, whereon never man rode, loose
 3 him, and bring him. And if any man say anything unto you, say unto him,
 4 The Lord hath need of him; and immediately he will send him hither. And

¹ mascu-
line.

² Or
'Rabbuli.'

5 they went, and found the colt tied at the door of a court in the street. And
 6 as they loosed him, certain of them that stood there said, What do ye, loosing
 7 the colt? And they said unto them even as Jesus had said unto them. And
 8 they brought the colt to Jesus, and cast their garments [on it], and he rode upon
 9 it. And many spread their garments in the way: and they that went before
 10 him, and they that followed him, cried, saying, Osanna, blessed is he that cometh
 11 in the name of the Lord. Blessed be the kingdom that cometh of our father
 12 David: peace in the highest. And they entered into Jerusalem, and he entered
 13 into the temple, and saw all things; but when it was evening, he went out
 14 unto Bethany with the twelve.

12 And on the morrow, when he went out from Bethany, he was hungry. And
 13 he saw a certain fig tree afar off, having leaves, and he came to it, if haply he
 14 might find anything thereon, and he came, but found nothing but leaves: it
 15 was not the time of figs. He answered and said unto it, Henceforth and for
 16 ever let no man eat of thy fruit. And his disciples heard it. And when he
 17 was come to Jerusalem, and had entered into the temple of God, he began to cast
 18 out them that bought and sold in the temple, and the tables of the money
 19 changers, and the tables of them that sold doves, and would not suffer any
 20 man to carry a vessel through the temple. And he taught, and said, Is it not
 21 written thus, My house shall be called a house of prayer for all nations?
 22 but ye have made it a den of thieves. And the chief priests and the scribes
 23 heard it, and sought how they might destroy him: for they feared him, for
 24 all the people were amazed at his doctrine. And when even came, he went
 25 out of the city. And when they passed by in the morning, they saw the fig
 26 tree dried up from its root. And when Cepha remembered, he said unto
 27 him, Master, the fig tree which thou cursedst is dried up. Jesus answered and
 28 said unto them, If ye have this faith of God, verily I say unto you, that if
 29 ye shall say to this mountain, Be thou removed, and cast into the sea; and
 30 shall not doubt in his mind, but shall believe that the thing which he saith
 31 shall come to pass, it shall come to pass. Therefore I say unto you, What
 32 things soever ye pray for, believing that ye shall receive them, ye shall have
 33 them. And when ye stand praying, forgive ought that ye have against any man:
 that your Father also which is in heaven may forgive you your sins.

¹ v. 26 is
 omitted,
 see R.V.

27 ¹And they came again to Jerusalem, and he was walking in the temple,
 28 and there came to him the chief priests, and the scribes, and the elders, and
 29 say unto him, By what authority doest thou these things? and who gave thee
 30 this authority? Jesus answered and said unto them, I also will ask of you one
 31 word, which ye shall answer me, and I will tell you by what authority I do
 32 these things. The baptism of John, was it from heaven, or of men? Tell me.
 33 And they considered, and said, If we shall say, From heaven, he will say unto
 34 us, Why did ye not believe him? And if we shall say, It was of men, they feared
 35 the people: for they all held John, that he was a prophet. They said unto
 36 him, We do not know. Jesus answered and said unto them, Neither do I tell
 12 you by what authority I do these things. And he began to speak in parables.
 A man planted a vineyard, and set a hedge about it, and digged a wine-press
 in it, and built a tower in it, and let it out to husbandmen, and went abroad.
 2 And he sent his servant at the season of fruit to the husbandmen, that they

3 might send to him of the fruit of his vineyard. And they took him, and
 5 beat him, and sent him away empty. ¹And again he sent to them another
 servant; and him also they killed: and many others; they beat some, and
 6 they killed some. He had one beloved son, he sent him to them, and said,
 7 Perhaps they will reverence my son. But those husbandmen said among them-
 selves, This is his son, his heir; come, let us kill him, and his inheritance
 8 shall be ours. And they laid hold of him, and killed him, and cast him out
 9 of the vineyard. When the lord of the vineyard cometh, what will he do?
 10 he will destroy these husbandmen, and will give his vineyard to others. And
 have ye not read even this scripture: The stone which the builders rejected is
 11 become the head of the corner: this was from the Lord, and it is a marvel
 12 in our eyes? And they sought to lay hold on him, and they feared the
 people, for they understood that he had spoken this parable against them:
 13 and they left him, and went away. And they sent unto him certain of
 the Pharisees and of the house of Herod², that they might catch him in a
 14 word. And they began to say unto him, deceitfully, Teacher, we know that
 thou art true, and carest for no man: for thou regardest not the face of man,
 but teachest the way of God in truth. Is it lawful to give tribute to Cæsar,
 15 or shall we not give? And he knowing their craftiness, said unto them, Why
 16 tempt ye me? bring me a penny, that I may see it. And they brought it to
 him. He saith unto them, Whose is this image and inscription? They say unto
 17 him, Cæsar's. Jesus answered and said unto them, Render the things that are
 Cæsar's to Cæsar, and the things that are God's to God. And they wondered at him.
 18 And the Sadducees came unto him, those which say there is no resurrection;
 19 and they asked him, saying, Teacher, Moses wrote unto us that when a man's
 brother dieth, and he hath a wife, and leaveth not....take....that he may
 20 raise up seed unto his brother. There were seven brethren: and the first took
 22 a wife, and died, and left no....and the seven had her, and left no seed:
 23 last of all the woman died also. In the resurrection therefore, when they shall
 24 rise, whose wife shall she be of them? for the seven took her [to wife]. Our
 Lord answered and said unto them, Behold, ye err, for ye know neither the
 25 scriptures, nor the power of God. For when they shall rise from the dead³,
 they neither marry wives, nor are wives given to husbands; but they are as the
 26 angels which are in heaven. But as touching the dead, that they rise; have
 ye not read....God spake....I am the God of Abraham and the God of
 27 Isaac, and the God of Jacob? and behold! God....of the dead, but of the
 28 living: for ye do greatly err. And when one of the scribes heard that he
 answered well to those who were questioning with him, he asked him, Which is
 29 the first commandment? Jesus answered and said, The first of all [is] Hear, O
 30 Israel;....our God is one: And thou shalt love the Lord thy God from all
 thy heart, and from all thy soul, and from all thy mind, and from all thy
 31 strength: this is the first commandment. And the second which is like it,
 Thou shalt love thy neighbour as thyself. There is none other commandment
 32 greater than these. The scribe said unto him, Master, thou hast spoken well
 33 in truth: for there is one God, and there is none other but he. And that
 a man should love him from all his heart, and from all his soul, and from all
 his strength, and that he should love his neighbour as himself, is more than

¹ v. 4 is
omitted.

² Or 'and
of the He-
rodians.'

³ Literally,
'from
amongst
the dead.'

34 all burnt offerings and sacrifices. When Jesus saw that he returned him an answer well, he answered and said unto him, Thou art not far from the kingdom of God. And no man durst question him again.

35 Jesus said while he taught in the temple, How say the scribes that the
 36 Christ is the Son of David? and David himself said by the Holy Ghost, The
 Lord said unto my Lord, Sit on my right hand, until I place thine enemies
 37 beneath thy feet. And if David call him¹ Lord, how was he his son? And all
 38 the multitude heard him gladly. And he said while he was teaching, Keep
 yourselves from the scribes, who love to walk in the porches², and love greetings
 39 in the market-places, and the chief seats in the synagogues, and the uppermost
 40 couches at feasts: and devour widows' houses, on the pretence of lengthening
 their prayers: those shall receive greater condemnation.

¹ Literally,
 'our Lord.'

² In the
 Stoaæ.

41 And while Jesus stood over against the treasury, he beheld many who cast
 42 money into the treasury: and many of the rich who cast in much. And there
 came a certain poor widow, she threw in two mites, which make a farthing.
 43 Jesus called his disciples and said unto them, Yea, I say unto you, This poor
 44 widow hath cast in more than all men into the treasury: for every man
 has cast in from that which abounded to him; but she hath cast in all that
 13 she possessed. And as Jesus went forth out of the temple, one of his disciples
 2 said unto him, Master, behold, see the stones and the great building. Jesus said
 unto him, See that building? there shall not be left here stone upon stone
 that shall not be thrown down.

3 And as he sat on the mount of Olives, over against the temple, Cepha,
 4 and James, and John and Andrew asked him privately, Tell us when these
 things shall be, and what is the sign with which these things are accomplished?
 5 Jesus said unto them, See that no man lead you astray. For many shall come
 7 in my name, and shall say, I am he; and shall lead many astray. But when
 ye shall hear of wars and rumours of wars, be not afraid: for it is about to
 8 be, but the end till now is not yet. For nation shall rise against nation, and
 kingdom against kingdom: and there shall be earthquakes in divers places,
 9 famines and tumults: these things are the beginning of travail. And they shall
 deliver you up to the people, and to councils; and ye shall stand before kings,
 and ye shall be beaten before governors for my sake, for a testimony to them and
 10 to all nations. For this gospel shall first be preached. But when they shall bring
 11 you nigh to deliver you up, take no thought what ye shall speak: but what shall
 be given you in that hour, that speak ye: for it is not ye that speak, but the
 12 Holy Ghost. For the brother shall deliver his brother to death, and the father his
 son; and the children shall rise up against the parents, and shall cause them to
 13 be put to death. And all men shall hate you for my name's sake. Whosoever
 14 shall endure to the end, he shall be saved. When ye see the sign of the
 abomination of desolation standing where it ought not, (let him that readeth
 15 understand), then those that are in Judæa, let them flee to the mountain: and he
 that is on the housetop, let him not come down into the house, and let him not
 16 enter to take up anything from his house: and he that is in the field, let him
 not return back to take his clothes.

17 But woe to them that are with child, and to them that give suck in
 18 those days! And pray ye that it be not in the winter. For there shall be
 19

tribulation in those days, such as there hath not been the like of it, since the
 20 days when God created the world until this day, and never again shall be. And
 except those days had been shortened, no flesh would have been saved: but for
 21 the elect's sake, whom he chose, the days are shortened. And then if any man
 22 shall say unto you, Lo, here is the Christ; lo, he is there; believe it not: for
 there shall arise false Christs, and prophets of lies, and shall give signs and wonders,
 23 so that, if possible, they may lead astray even the elect. But look ye, behold, I
 24 have foretold you all things. But in those days, after that tribulation, the sun shall
 25 be darkened, and the moon shall not shew her light, and the stars shall fall from
 26 heaven, [and] the powers of heaven shall shake. And then shall they see the
 27 Son of man coming on the clouds with great power and with glory. And then shall
 he send his angels, and shall gather together his elect from the four winds, from the
 28 uttermost part of the earth to the uttermost part of heaven. Now learn a parable
 from the fig tree: When her branches are tender, and her leaves shoot forth, ye
 29 know that summer is nigh: so also ye, when ye shall see these things come to
 30 pass, know that it is nigh¹, at the doors. Verily I say unto you, that this
 31 generation² shall not pass, till all these things shall be. Heaven and earth shall
 32 pass away: and my words shall not pass away. But of that day and of that hour
 knoweth no man, no, not the angels which are in heaven, nor even the Son, but
 33 the Father. Watch ye then and pray: for ye know not the time. For like as a
 34 man who took a journey, and left his house, giving his goods to his servants, to
 35 every man his work, and commanded the porter to watch: watch ye therefore:
 for ye know not when the master of the house cometh, if at even, or at mid
 36 [night], or at the dawn, or in the morning: lest coming suddenly he find you
 37 sleeping. And what I say unto you I say unto all of you, Watch.

¹ Or 'that
I am nigh.'
² Or 'tribe.'

14 Two days before there was the unleavened bread of the passover the chief
 priests and the scribes sought how they might take him by craft, and put him to
 2 death. For they said, Not on the feast-day, lest there be an uproar of the
 3 people. And being in Bethany, in the house of Simon the leper, as he sat at
 meat, there came a certain woman, carrying an alabaster box of spikenard, very
 4 pure³ and of great price; and she broke it, and poured it on his head. And there
 5 were some that had indignation within themselves, and said, Why . . . for this
 might have been sold for three hundred pence, and have been given to the poor.
 6 And they murmured against her in their teeth. Then said Jesus unto them, Let
 7 her alone; why trouble ye her? for she hath wrought a good work on me. For
 the poor are with you always, and whensoever ye will ye may deal with them:
 8 but I am not with you always. For that which she hath done, behold, as if for
 9 my burying she hath done it, and hath anointed my body beforehand. Verily
 I say unto you, That when the gospel shall be preached throughout the whole
 world, there will be a memorial of what she hath done.

³ Syriac
keeps
πιστικός.

10 And Judah the Iscariot, one of the twelve, went unto the chief priests, so that
 11 he might betray him. And they, when they heard it, were glad, and promised to
 12 give him silver. And he sought for a way in which he might betray him. On the
 first day of unleavened bread, when the passover was being eaten, his disciples
 said unto him, Where wilt thou that we go and prepare that thou mayest eat the
 13 passover? And he sent two of his disciples, and said unto them, Go ye into the
 city; lo, there shall meet you a certain man bearing a pitcher of water: follow

14 him whither he shall go in. And say ye to the goodman of the house, The Master saith, My time is come. Where is the gu[est-chamber,] where I shall eat
 15 the passover with my disciples? And behold, he will shew you a certain large
 16 upper room, strewn, and prepared: there make ready for us. His disciples
 went as he had said unto them, and came to the city, and found as he had said
 17 unto them: and they made ready the passover. And when it was evening he
 18 came with his twelve. And as they sat and did eat, Jesus said unto them,
 Verily, verily, I say unto you, that one of you which eateth with me, he shall
 19 betray me. But they began to be sorrow[ful,] and they say unto him one by one,
 20 Not I, surely? But he said unto them, One of the twelve who stretcheth out
 21 his hand with me in the dish. And the Son of man goeth, as it is written
 concerning him: but woe to that man by whom¹ the Son of man is betrayed! good were it for him if he had not been born.

¹ Literally,
 'by whose
 hand.'

22 And as they did eat bread, he blessed, and breaking, gave to his disciples,
 23 and said unto them, Take: this is my body. And he took the cup, and blessed,
 24 and gave to them: and they drank of it. And he said unto them, This is my
 25 blood of the new testament, which is shed for many. Verily I say unto you, I will
 drink no more of the fruit of the vine, until that day that I drink it with you
 26 anew in the kingdom of God. And they sang praises, and went out to the mount
 27 of Olives. Jesus saith unto them, All ye shall be offended in me: for it is
 28 written, I will smite the shepherd, and the sheep shall be scattered. But when
 29 I am risen, I will go before you into Galilee. Cepha answered and said unto
 30 him, If they all shall be offended, I will not. Jesus saith unto him, Verily, verily,
 I say unto thee, that this day, in this night, before the cock shall crow twice,
 31 thou shalt deny me thrice. And Simon spake the more vehemently, If I
 32 should die with thee, I will not deny thee. Likewise also said they all. And
 they came to the place which was called Gedsemane: and he saith to his disciples,
 33 Sit ye here, until I pray. And he took Cepha, and James and John, and
 34 began to be very sad, and sore troubled, and he saith unto them, My soul is
 35 sorrowful, even unto death. And he went away a little, and fell on his face
 on the ground, and prayed that, if it were possible, the hour might pass from
 36 him. And he said, My Father, all things are possible in thy hands; let this cup
 37 pass from me: but not my will be done, but thine. And he cometh, and findeth
 them sleeping, and saith unto Cepha, Simon, sleepest thou? couldest thou not
 38 watch one hour? Watch and pray, that ye enter not into temptation: the spirit
 39 is willing, but the body is weak. And he went away again, and prayed, saying the
 40 same word. And he came and found them again sleeping, for their eyes were
 41 carrying sleep, and they wist not what they should say unto him. And he
 cometh the third time, and saith unto them, Sleep, and take your rest: the hour
 is come, the end is at hand; behold, the Son of man is betrayed into the hands
 42 of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.
 43 And while he yet spake, cometh Judah, one of the twelve, and with him a great
 multitude, carrying swords and staves², from the chief priests and scribes and elders.
 44 And he that betrayed him had given them a sign, saying unto them, He whom I
 45 shall kiss, that is he; take him cautiously, and lead him away. And immediately
 46 he cometh to him, saying unto him, Rabbi; and kisseth him. And they laid
 47 hands on him, and took him. But one of those that stood by drew a sword, and

² Or
 'cudgels.'

48 smote the servant of the high priest, and took off his ear. Jesus answered and
 said unto them, As against a thief are ye come out with swords and staves¹ to
 49 seize me? I was daily with you in the temple teaching, and ye took me not: but
 50 that the scriptures might be fulfilled. And all his disciples left him, and fled.
 51 And a certain young man followed him, and he was wrapped in a linen cloth; and
 52 many people came and laid hold on him: and he left the garment in their
 53 hands, and fled from them naked. And they carried Jesus to the chief priests:
 54 and all the chief priests and elders and scribes went with him. And Cepha
 followed them afar off, as far as the house of the high priest: and he was
 55 sitting with the lictors and warming (himself). Now the chief priests and all
 the crowd were seeking for witness against Jesus to put him to death, and found
 56 [it] not. Many bare false witness against him, and their witness agreed not
 57 together; but people rose up against him, saying, We heard him say, I will
 58 destroy the temple that is made with hands, and in three days I will make
 59 another not made with hands. And not even so did their witness agree.
 60 And the high priest stood up in the midst, and asked Jesus, saying unto him,
 61 Dost thou not return an answer? What do these witness against thee? But
 he held his peace, and replied nothing. And again the high priest asked him
 the second time, saying unto him, Art thou the Christ, the Son of the Blessed?
 62 Jesus answered and said unto him, I am: and henceforth ye shall see the Son
 of man sitting on the right hand of power, and when he comes on the clouds of
 63 heaven. And then the high priest rent his clothes, and said, Why need ye any
 64 further witnesses? For behold, ye all have heard his blasphemy: what think ye?
 65 And they all condemned him to be guilty of death. And some began to spit on
 him, and to buffet him, saying, Prophecy unto us now: and the lictors did
 66 strike him on his cheek. And while Cepha . . . in the court of the high priest,
 a certain maid servant of the high priest saw him as he was warming himself,
 67 and said unto him, And thou also wast with Jesus of Nazareth. But he denied,
 68 saying, I know not, neither understand I what thou sayest. And he went out to
 69 the outer court; and the maid saw him again, and began to say to them that
 70 stood by, This also is one of them. But he denied it again. And again, a little
 after, they that stood by said to Cepha, Surely thou art one of them: for thou
 71 art a Galilean. And he cursed and swore, I know not this man whom ye say.
 72 And the cock crew the second time. And Cepha called to mind the word
 that Jesus had said unto him, Before the cock shall crow twice, thou shalt
 deny me thrice. And he began to weep.

15 And in the morning the chief priests held a consultation, and the elders
 and scribes, and all the people, and bound Jesus, and carried him away, and
 2 delivered him to Pilate. And Pilate asked him, Art thou the King of the
 3 Jews? He answered and said unto him, Thou sayest. And the chief priests
 4 accused him of many things: but he gave them no answer. And again Pilate
 said unto him, Dost thou return them no answer? seest thou not how much they
 5 witness against thee? gave no answer Pilate was released unto
 6 them one prisoner, whomsoever they asked. And there was a prisoner, a man
 a malefactor who was called Bar-Abba, and he was a man who had done wrong
 8 and committed murder. And the people answered, and began to ask that he
 9 should do it unto them. Pilate answered and said unto them, Will ye that I

10 release unto you the King of the Jews? For Pilate knew that they had delivered
 11 him from envy. And the chief priests persuaded the people that he should ask
 12 him to release unto them Bar-Abba. Again Pilate answered and said unto them,
 13 What will ye then But Pilate said and they cried out the
 14 more, Crucify him. Now Pilate wished to do the will of the multitude, and
 15 he released unto them Bar-Abba, and delivered Jesus unto them, when he had
 16 scourged him, that he might be crucified. And the soldiers led him into
 17 the hall which is the Prætorium, and they called the whole band. And they
 clothed him with purple, and platted a crown of thorns, and put it on him.
 18 And they began to salute him, Hail, King of the Jews! And they beat him
 19 on his head with a reed, and did spit in his face, and fell on their knees,
 20 and worshipped him. And when they had mocked him, they stripped him of
 his purple robe, and put his own clothes on him, and led him out to crucify
 21 him. And they compelled Simon a Cyrenian man, who passed by, coming out
 22 of the country, the father of Alexander and Rufus, to bear his cross. And
 they bring him unto the place which is called Gogoltha, which is, interpreted,
 23 a skull. And they gave him wine sweetened with spice: but he received it
 24 not. And they crucified him, and parted his garments amongst them, and cast
 25 lots upon them. And it was the third hour, and they crucified him. And his
 26 accusation was written, This is the King of the Jews. And with him there
 27 were crucified two thieves; the one on his right hand, and the other on his
 28 left. ¹ And they blasphemed against him, wagging their heads, and saying, Ah,
 29 thou that destroyest the temple, and buildest it in three days, save thyself, and
 30 come down from the cross. And again also the chief priests, laughing among
 31 themselves with the scribes, said, He saved others; himself he cannot save; the
 32 Christ the King of Israel! let him descend from the cross, that we may see
 and believe. And they also that were crucified with him reviled him.

¹ v. 28
is omitted.

33 And when it was the sixth hour, there was darkness until the ninth hour.
 34 And at the ninth hour he cried with a loud voice, My God, my God, why
 35 hast thou forsaken me? And some of them that stood by heard, and said,
 36 He calleth Elia. And one ran, filled a sponge with vinegar, and put it on a reed,
 and gave him to drink. And they said, Let alone; let us see if Elia cometh to
 37 take him down. And Jesus, when he had cried with a loud voice, expired.

² Syriac—
'Alah(i),
Alah(i),
lemana
shabac-
tani.'

38 And the veil of the temple was rent in twain, from the top to the bottom.
 39 Now when the centurion, who was standing beside him, saw him crying out
 40 and expiring, he said, Truly this was the Son of God. And there were women
 who were standing afar off and looking on: Mary the Magdalene, and Mary the
 41 daughter of James the Less, the mother of Joseph, and Salome; those who came
 with him from Galilee, and many others who were ministering unto him, who
 42 had come up with him to Jerusalem. And it was on the sabbath. And Joseph
 43 came from Ramatha, an honourable man, a counsellor, and who also looked for
 the kingdom of heaven; and he was bold, and went in unto Pilate, and craved
 44 the body of Jesus. And Pilate wondered that he was already dead: and he
 45 sent and called the centurion, and asked him if he were dead. And when he
 46 learned it of the centurion, he gave the body to Joseph. And he bought fine
 linen, and brought it, and wrapped him in the linen, and laid him in a sepulchre
 which was hewn in a rock, and rolling a stone, placed it against the door

47 of the sepulchre. And Mary the Magdalene and Mary the daughter of James beheld where he was laid.

16 And when the sabbath was passed, Mary the Magdalene, and Mary the daughter of James, and Salome, bought oil and spices, that they might come and
 2 anoint him. And in the morning, on the first day of the week, they came unto
 3 the sepulchre, when the sun was rising. And they said among themselves, But
 4 who shall roll us away the stone of the sepulchre? for it was very great¹. And
 5 they went, and saw that this stone was rolled away. And they entered into
 the sepulchre, and saw a young man who was sitting on their right side², and
 6 was clothed in a white garment; and they were affrighted. And he saith unto
 them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is
 7 risen; and he is not here: behold the place where he was laid. But go
 away, tell his disciples and Cepha that behold, he goeth before you into Galilee:
 8 there shall they see him, as he said unto you³. And when they had heard they
 went out; and went, and said nothing to any man, for they were afraid.

¹ Bezae.

A. B.
of the

Pal. Syr.

² Or 'on
their
right
hand.'

³ mascu-
line.

[HERE] ENDETH THE GOSPEL OF MARK.

THE GOSPEL OF LUKE.

1 Forasmuch as many have desired to write and to relate about those things
2 that have been fulfilled amongst us, even as they have transmitted them to
3 us, who from the beginning were eye-witnesses, and ministers of the word: it
4 seemed good to me also, who have investigated all these things from the
beginning, to write of them one by one carefully unto thee¹, noble Theophilus,
that thou mayest know the certainty of the words wherein thou hast been
instructed.

5 There was in the days of Herod, king of Judæa, a certain priest whose name
was Zacharia, of the division of the house of Abiam: and his wife was of the
6 daughters of Aaron, her name was Elisabeth. Now they were both righteous
before God, and walking in all the commandments and uprightness of the Lord, and
7 they were blameless in all their manner of life. But they had no child, because
8 Elisabeth was barren, and they were both now well on in days. And it came
to pass, that while he was ministering in the priest's order before God,
9 according to the custom of the priest's ministry, his lot was to offer incense.
10 And when he went into the temple, the crowd of the people were standing and
11 praying at the time of incense. And there appeared to Zacharia the angel of
12 the Lord standing on the right side of the altar of incense. And he was
13 troubled, and shook when he saw the angel, and fear fell upon him. The
angel said unto him, Fear not, Zacharia: for behold, God has heard the voice
of thy prayer, and thy wife Elisabeth shall bear thee a son, and thou shalt
14 call his name John. And thou shalt have joy and glory; and many shall
15 rejoice at his birth. For he shall be great before the Lord, and shall drink
neither wine nor strong drink; and he shall be filled with the Holy Ghost,
16 while he is still in the womb of his mother. And many of.....

[vv. 16—38 are lost.]

39the angel from her. And Mary arose in those days, and went up
40 with care to the hill country, to a city of Judah; and entered into the house
41 of Zacharia, and saluted Elisabeth. And it came to pass, that, when Elisabeth
heard the salutation of Mary, the babe leaped in her womb; and Elisabeth
42 was filled with the Holy Ghost; and she cried with a loud voice, and said to
Mary, Blessed art thou among women, and blessed is the fruit which is in thy
43 womb. Who hath done this to me, that the mother of my Lord should come to
44 me? For lo, when the voice of thy salutation fell on mine ear, with great joy
45 did the babe leap in my womb. And blessed is she that believed that there
46 is a fulfilment of those things which were told her from the Lord. And Mary
47 said, My soul doth magnify the Lord, and my spirit hath rejoiced in God the

48 Saviour, who hath regarded the lowliness of his handmaiden. For from henceforth
 49 all generations shall call me blessed. For he hath done to me great things; he
 50 who by name is glorious and holy, whose mercy is unto the generation and on
 51 the tribe to those who fear him. And he hath shewed strength with his arm; and
 52 hath scattered the imagination of the hearts of the proud ones. He hath put
 53 down the mighty from their seats, and hath exalted the humble. And he hath
 filled the poor with his good things; and the rich he hath despised when in
 54 want. And he hath cared for his son Israel, and hath remembered his mercy; as
 55 he spake to our fathers, to Abraham, and to his seed for ever. Now Mary
 56 abode with Elisabeth about three months, and returned to her house.

57 And when Elisabeth's time of her delivery was fulfilled, she brought forth a
 58 son. And her neighbours and her cousins heard that the Lord had multiplied
 59 mercy towards her; and they rejoiced with her. And it came to pass, that on the
 eighth day they came to the circumcision of the child; and they called him by the
 60 name of his father, Zacharia. And his mother said, Not so; but he shall be
 61 called John. And they said unto her, There is none of thy tribe that is
 62 called by this name John. And they spake also to his father, as to how he
 63 desired that he should be called. And he asked for a writing tablet, and wrote
 64 on it, John is his name. And straightway the string of his tongue was loosened,
 65 and he blessed God. And they all wondered. And fear was upon all their
 neighbours, and in all the hill-country of Judæa these things were talked
 66 about. And they laid them up in their heart, saying, What will this child
 67 become? for the hand of the Lord is with him. And his father Zacharia
 68 was filled with the Holy Ghost, and prophesied, saying, Blessed be the God of
 Israel; for he hath visited his people, and hath wrought redemption for it,
 69 and hath raised up an horn of salvation for us in the house of David his
 70 servant; as he spake by the mouth of his holy prophets, which have been
 71 from everlasting: and hath saved us¹ from the hand of our enemies, and of
 72 all that hate us; to perform mercy with our fathers, and hath remembered his
 73 holy covenant; the oath which he sware to Abraham, our father, that he would
 74 grant unto us, that without fear we should be delivered out of the hand of
 75 our enemies, that we might serve before him in uprightness and righteousness
 76 all the days of our life. And thou, child, shalt be called the prophet of the
 77 Highest: thou shalt go before the face of the Lord to prepare his ways; that
 he may give knowledge of salvation unto his people by the remission of their
 78 sins, through the tender mercy of our God; whereby the dayspring from on
 79 high will visit us, to give light to them that sit in darkness and in the shadow
 80 of death, to guide our feet into the way of peace. And the child grew, and
 waxed strong in spirit, and [was] in the desert until the day of his shewing
 unto Israel.

¹ Literally
'brought
to salva-
tion.'

2 And it came to pass in those days, Augustus Cæsar commanded that all
 2 the land should be enrolled. Now this was the first enrolment in the.....of
 3 Quirinus, the governor of Syria. Now every man.....to be en.....went
 4 also from the city.....to his place, that he might be inscribed there. And
 Joseph also went up from Nazareth, a city of Galilee, to Judæa, to the city of
 5 David, which is called Beth Lehem, he, and Mary his wife, being great with
 child; that there they might be enrolled, because they were both of the house

6 of David. And while they were there, the days were accomplished for the
 7 delivery. And she brought forth her first-born son, and wrapped him in swaddling
 8 clothes, and laid him in a manger, because there was no room for them. Now
 9 shepherds were there in that place awake, and keeping watch over their sheep.
 10 An angel, appeared to them, standing, and the glory of the Lord
 11 shone upon them and they feared a great fear. The angel said unto them,
 12 Fear not; for behold, I proclaim to you a great joy, which shall be to all
 13 the world. Unto you is born this day a Saviour, who is the Lord, the
 14 Christ, in the city of David. Behold! and this [shall be] a sign unto you; ye
 15 shall find the babe wrapped in swaddling clothes, and laid in a manger. And
 16 suddenly there was seen with him a host and many angels of heaven, praising
 17 God, and saying, Glory to God in the highest, and peace upon earth, and
 18 good-will to men.

19 After those angels had gone away from them to heaven, the shepherds said
 20 one to another, Come, let us [go] to Beth Lehem, and see this thing which
 21 is come to pass, as the angel hath shewed us. And they went with haste,
 22 and they found Joseph and Mary and the babe laid in a manger; and they
 23 told what had been spoken to them concerning the child. And all men who
 24 heard from the shepherds, as they told about what they had seen and heard,
 25 wondered and were astonished. But Mary laid up everything in her heart, and
 26 pondered them in her mind. And the shepherds returned, glorifying God, and
 27 talking about the things which they had seen and heard, as it was told unto them.

28 And when eight days were fulfilled, the child was circumcised, and his name
 29 was called Jesus, as he was called by the angel before he was conceived in the
 30 womb. And the days of her purification were accomplished, according as it is
 31 written in the law of Moses. Then they brought him up to Jerusalem, to present
 32 him before the Lord; (as it is written in the law of the Lord, Every first-born
 33 that openeth the womb shall be called holy to the Lord; and to offer a sacrifice
 34 according as it is written in the law of the Lord, A pair of turtledoves, or two
 35 young ones of a dove.

36 Now there was a certain man in Jerusalem, his name was Simeon; righteous
 37 he was and just, and he was awaiting the desire of Israel: and the Holy Ghost
 38 was upon him. And it was said unto him by the Holy Ghost, that he should not
 39 see death before he had seen the Lord's Christ. And he came by the Spirit to the
 40 temple: and when the parents brought in the child Jesus, to do to him according
 41 as it is commanded in the law, he, Simeon, received him on his arms, and blessed
 42 God, and said, Now lettest thou thy servant, Lord, depart in peace, according as
 43 thou hast said: for behold, mine eyes have seen thy mercy, which thou hast pre-
 44 pared before the face of all nations; a light for the revelation of the Gentiles, and
 45 the glory of thy people Israel. And his father and his mother wondered at those
 46 things which were spoken of him. And Simeon blessed them, and said unto Mary
 47 his mother, Behold, this one is set in Israel for the falling and rising of many, and
 48 for the sign of contention which is spoken of. And through thine own soul thou shalt
 49 cause a spear to pass¹, that the thoughts of the hearts of many may be revealed.
 50 And also Hanna the prophetess, the daughter of Phanuel, of the tribe of Asher:
 51 and she also was [aged] many days, and seven days only was she with a husband
 52 after her virginity; and the rest of her life she was in widowhood, eighty and four

¹ Or, 'And through thine own soul a spear shall pass.'

years; she went not out from the temple, and with fasting and prayer and entreaty
 38 was serving day and night. And she also arose straightway, and gave thanks to the
 Lord, and spake about him to all them that looked for the redemption of Jeru-
 39 salem. Now Joseph and Mary, when they had fulfilled in the temple on the first-
 born all that is written in the law, returned into Galilee, to Nazareth their city.

40 Now the child grew, and waxed strong, filled with wisdom: and the grace of
 41 God was upon him. And his parents¹ went every year to Jerusalem at the feast
 42 of unleavened bread of the passover. And when he was twelve years old, they
 43 went up as was their wont to the feast. And when they had fulfilled the days of
 the feast, they returned, and the boy Jesus tarried behind them in Jerusalem; and
 44 his parents¹ knew it not; for they supposed that he had gone out with their com-
 pany, and when they had gone the journey of one day, they sought for Jesus
 among the men of their company, and among their kinsfolk, and among those who
 45 knew them, and found him not, they returned to Jerusalem, and there they sought
 46 him. And after three days they found him in the temple, sitting in the midst of
 47 the doctors, both hearing them, and asking them. And all they that heard him
 48 were amazed, and marvelled at his wisdom and his answers. And when his
 parents¹ found him, they were amazed: and his mother said unto him, Son, why
 hast thou done thus to us? behold, thy father and I were seeking thee in much
 49 trouble. He said unto them, Why were ye seeking me? wist ye not that I must
 50 be with my Father? But they understood not the word which he spake to them.
 51 And he went down with them, and came to Nazareth, and he was subject unto
 52 them: but his mother kept all these sayings. And Jesus grew in his stature,
 and increased in his wisdom, and in his favour with God and with men.

3 Now in the fifteenth year, in the reign of Tiberius Cæsar, in the government
 of Pontius Pilate in Judæa, while Herod was tetrarch in Galilee, and Philip his
 brother tetrarch in the region of Iturea, and in the country of² Trachonitis, and
 2 Lysania tetrarch in the region of Habilena, in the high-priesthood of Hannan and
 of Caiapha, came the word of God upon John the son of Zacharia, and he was
 3 preaching in the wilderness, and in all the region round about Jordan, the baptism
 4 of repentance unto remission of sins; as it is written in the prophecy of Isaiah
 the prophet, The voice of one crying in the wilderness, Make ye ready a way for
 5 the Lord, and make straight in the plain a path for our God. All the valleys
 shall be filled, the mountains and the hills shall be brought low: the rough shall
 become smooth, and the difficult places plains: and the glory of the Lord shall
 6 be revealed, and all flesh shall see it together.

² Cod. in
Trachon-
itis.

7 And he said to the multitudes that went to him to be baptized, O generation
 8 of vipers, who hath shewed you to flee from the wrath to come? Bring forth
 therefore fruits meet for repentance, and begin not to say, Our father is Abraham:
 for I say unto you, That God is able of these stones to raise up children unto
 9 Abraham. And behold, the axe hath reached unto the root of the trees: every
 tree therefore which bringeth not forth good fruit is hewn down, and is cast into the
 10 fire. And the multitude asked him, What shall we do? He saith unto them, He
 11 that hath two coats, let him give one to him that hath none; and he that hath
 12 meat, let him do likewise. And the publicans also came to be baptized, and said
 13 unto him, What shall we do? He said unto them, Do not steal anything
 14 beyond what is appointed unto you. And the soldiers likewise demanded of him,

saying, What shall we do, we also? He said unto them, Do violence to no man,
 15 and do injury to no man; let your wages suffice for you. And the people who
 heard him were reasoning among themselves about John, and saying, Is this then
 16 perhaps the Christ? He answered to every man, and said unto them, Behold I
 baptize you with water; but there cometh . . . mightier than I, the latchets of
 whose shoes I am not worthy to unloose: he shall baptize you with fire and with
 17 the Holy Ghost: he who holds a fan in his hand, and he will cleanse his floor, and
 will gather the wheat into his garner; but the chaff he will burn with fire
 18 unquenchable. Also many other things, exhorting, he preached to the people. But
 19 Herod the tetrarch, because John had reproved him on account of Herodia, the
 20 wife of the brother of Herod, and for all the evils which he had done, Herod
 added yet this above all, that he shut up John in prison.

21 And when all the people were baptized, Jesus also was baptized, and while he
 22 prayed, the heavens were opened, and the Holy Ghost descended upon him in the
 likeness of the body of a dove, and a voice was heard from heaven, Thou art my
 23 Son, and my beloved; in whom I am well pleased. And Jesus when he was about
 24 thirty years old, as he was called the son of Joseph, son of Heli, son of Maṭṭhat,
 25 son of . . . son of Janna, son of . . . son of Mattatha, son of 'Amos, son of Naḥum,
 26 son of Ḥasli, son of N . . . son of . . . Mataṭ, son of Sham'ai, son of Joseph,
 27 son of Judah, son of John, son of Kasha, son of Zorobabel, son of Shealtael, son
 28 of Neri, son of Melchi, son of Addai, son of Cosam, son of 'Eldum, son of 'Er,
 29 son of Joshu'a, son of Eliezer, son of Joram, son of Matthit, son of Levi, son of
 30 Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, son of Melia,
 31 son of Manan, son of Maṭṭatha, son of Nathan, son of David, son of Jesse, son of
 32 Jobel, son of Boash, son of Shela, son of Naḥson, son of A . . . son . . . son of
 33 Ḥesrun, son of Phāreṣ, son of Judah, son of Jacob, son of Isaac, son of Abraham,
 34 son of Tharah, son of Naḥor, son of Serug, son of Argau, son of Peleg, son of
 35 Heber, son of Shalah, son of 'Elam, son of Ar . . . , son of Shem, son of Noah,
 36 son of Lamech, son of Methusalah, son of Ḥenuch, son of Jared, son of Mahalalail,
 37 son of Cainan, son of Enosh, son of Sheth, son of Adam, son of God.

4 Now Jesus being full of the Holy Ghost returned from Jordan, and the Holy
 2 Spirit led him, and took him out to the wilderness, that he might be tempted of
 Satan, and he was there forty days. And after forty days that he had fasted, he
 3 hungered. And the devil said unto him, If thou be the Son of God, say to this
 4 stone that it become bread. Jesus said to him, It is written, That man shall
 5 not live by bread alone. And Satan led him and took him up, and shewed
 6 unto him all the kingdoms of the earth in a little time, and said unto him,
 All these kingdoms and their glory which are committed to me will I give
 thee, all this power and glory, because that to me he gave it; and to whom I will
 7 I give it. If thou wilt worship before me, all shall be thine. Jesus answered and
 8 said unto him, It is written, Thou shalt worship¹ the Lord thy God, and him only
 9 shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of
 the temple, and said unto him, If thou be the Son of God, cast thyself from hence:
 10 for it is written, He shall command his angels concerning thee, that they may keep
 11 thee: and in their hands they shall bear thee up, lest thou shouldest strike on a
 12 stone. Jesus answered and said unto him, Thou shalt not tempt the Lord thy God.
 13 And when Satan had ended his temptations, he departed from him for a season².

¹ Literally,
'it is
written to
worship.'

² Or, 'until
the time.'

14 And Jesus returned in the power of the Spirit into Galilee: and there went
 15 out a fame about him in all that region. And he taught them in their synagogues,
 16 and he was glorified of all. And he came to Nazareth, where he had been
 brought up: and he entered into the synagogue on the sabbath-day, as he was
 17 accustomed. And they gave¹ unto him the book of Isaia the prophet, and he
 stood up for to read. When he had opened the book, he found the place that is
 18 written, The Spirit of the Lord is upon thee, because that he hath anointed thee
 to preach the gospel to the poor, and sent me to preach deliverance to the
 19 captives, and to the blind sight, to send away² the contrite with forgiveness, and to
 20 preach the acceptable year of the Lord. And he rolled up the book, and gave it
 21 to the minister, and sat down. And they were all gazing on him. And he began
 22 to say unto them, This day is this scripture fulfilled in your ears. And all bare
 him witness, and marvelled at the gracious words which proceeded out of his mouth.
 23 And they said, Is not this Joseph's son? He said unto them, Perhaps ye will say
 unto me this proverb, Physician, heal thyself: and the things which ye have
 heard that I have done in Capernaum, ye will say to me, Do also here in thy
 24 city. He said unto them, Verily I say unto you, There is no prophet who is
 25 accepted in his city. But I tell you of a truth, many widows were in Israel
 in the days of Elia the prophet, when the heaven was shut up three years and
 26 six months, when great famine was throughout all the land; but unto none of them
 27 was Elia sent, save unto Sarepta of Sidon, unto a woman, a widow. And many
 lepers were in Israel in the days of Elisha the prophet, and not one of them was
 28 cleansed, save a Syrian. They who were in the synagogue heard these things, they
 29 were filled with wrath, and thrust him out of the city, and led him to the brow of
 30 the hill³ whereon their city was built, so that they might hang⁴ him. And he
 31 passed even amongst them, and came down to Capernaum, a city of Galilee,
 32 and taught them on the sabbath days. And they were amazed at his doctrine:
 33 for his word was with power. And there was in their synagogue a man which
 34 had the spirit of an unclean demon, and he cried with a loud voice, What
 have we to do with thee, Jesus the Nazarene, art thou come to destroy us?
 35 I know . . . the Holy One of God. Jesus . . . and said unto him, Shut thy
 mouth, come out of him. And the demon threw him in the midst, and came
 36 out of him, not having hurt him at all. And amazement took hold of them all,
 and they spake one with another, saying, What then is this word, which with
 authority and power commandeth these unclean spirits, and they come out.
 37 And the fame of him went out into all the country round about them. And
 38 when he rose from the synagogue, he entered into Simon's house. And Simon's wife's
 39 mother was taken with a great fever; and he rebuked the fever; and it left her:
 40 and immediately she arose and ministered unto them. Now the sun was setting,
 and all they that had any sick with sore diseases brought them unto him; and
 41 on each of them he laid his hand, and healed them all. And demons came out
 of many, crying out, and saying, Thou art the Son of God. And he rebuked them,
 and suffered them not to speak, because they knew him, that he was the Christ.
 42 And at the dawn of day he went out, and went to a desert place: and a great
 multitude sought him, and came unto him, and took hold of him that he should
 43 not depart from them. But he said unto them, I must also preach the kingdom
 44 of God in other cities. And he preached in the synagogues of Judæa.

¹ Cod.—
'he gave.'

² Or 'to
assure
the con-
trite of
forgive-
ness.' We
are uncer-
tain as to
whether
the word is
ܐܝܬܐܢܐ
or

ܐܝܬܐܢܐ
it is be-
neath
some
heavy
lines of
the upper
writing.

³ Or, 'to
the hill
Faras.'

⁴ The
Syriac
translator
has mis-
taken **κρη-
μνισαι** for
κρεμάσαι.

5 It came to pass, when the multitude was crushing¹ together that they
 might hear the word of God from him, and he was standing on the shore of the
 2 lake of Gennesar; and he saw two ships standing on the shore of the lake: and its
 3 fishermen who had gone up from them and were washing their nets; and one of
 them was Simon's. And Jesus went up and sat down in it, and said, Take it from
 the dry land a little way on the water. And he sat down, and taught the multitude
 4 from the ship. And when he had ceased from his speaking, he answered and said
 5 unto Simon, Launch out into the deep, and throw your nets for fishing. Simon
 answered and said unto him, Master, we have toiled all the night, and have found
 6 nothing: but now at thy word we will guide the net. And when they cast their
 7 nets, they enclosed many fishes: and their nets were broken. And they beckoned
 unto their partners, which were in other ships, that they should come and help
 them. And when they came, they brought up fish, and filled both the ships, and
 8 they were nearly sinking from the weight of them. And when Simon saw it, he
 fell on his face before the feet of Jesus, saying unto him, O Lord, depart from me,
 9 for I am a sinful man. For amazement had taken hold of him, and of all who
 10 were with him, at the draught of the fishes which they had taken: and so was
 also James, and John, the sons of Zebedee, because they were partners of Simon.
 And Jesus said unto Simon, Fear not; from henceforth thou shalt be catching men
 11 to life. And they brought these ships to land, and forsook all, and followed him.

12 And when he was in one of the cities, a certain man came who was full
 of leprosy. He saw Jesus, and fell on his face, and besought him, and said unto
 13 him, Lord, if thou wilt, thou art able to make me clean. And he stretched
 forth his hand, and touched him, and said to him, I will: be thou clean. And
 14 immediately his leprosy departed from him. And Jesus charged him that he
 should tell no man: but go, and shew thyself to the priests, and offer for thy
 cleansing, according as Moses commanded, that it may be for a testimony to them.
 15 And so much the more went there a fame abroad of him: and great multitudes
 16 came together to hear from him, and to be healed of their infirmities. And he
 withdrew himself into the wilderness, and prayed.

17 And it came to pass on one of the days, as he was teaching, the Pharisees
 and teachers of the law were sitting, and they were coming out of every
 village of Galilee and Judah, and Jerusalem: and the power.... Jesus which
 18 was to heal them. And people brought a certain man in a bed, sick of
 the palsy: and they sought to....and bring him in, that they might lay
 19 him before him. And they could not bring him in because of the people,
 they went up to the house-top, and let him down, with his bed, into the
 20 midst before Jesus. And when he saw their faith, he said unto the sick of
 the palsy, Man, thy sins are forgiven thee.....and the Pharisees were
 21 reasoning and saying:.....is this which speaketh blasphemy? Who is able
 22 to forgive sins, but God alone? But Jesus knowing their thoughts, answered
 23 and said unto them, What reason ye in your hearts? Whether is it easier
 24 to say, Thy sins are forgiven thee, or to say, Rise up, walk? But that ye
 may know that the Son of man hath power to forgive sins upon earth, he said
 unto the sick of the palsy, I say unto thee, Arise, take up thy bed, and go to
 25 thy house. And he rose up immediately before them, and took up that whereon
 26 he lay, and....to his house, glorifying God. them were and

¹Literally,
 'tramp-
 ling.'

27 saying, We have seen wonderful and great things to-day. After these things
 Jesus went forth, and saw,.... who sat at the place of toll, whose name was
 28 Levi, and he said unto him, Follow me. And he left all, and foll....

[v. 29 to vi. 11 is lost.]

6 12in those days, he went out to a mountain to pray; and he passed all
 13 the night there in prayer to God. And when it dawned, he called his disciples:
 14 and of them he chose twelve, whom he named apostles; Simon whom he named
 15 Peter, and Andrew his brother, and James and John the sons of Zebedee, and
 16 Philip and Bartholomew, and Matthew and Thoma, and James the son of Halfai,
 17 and Simon who was called the Zealot, and Judah the son of James, and Judah
 the Iscariot, he who was the betrayer; and he came down with them to the plain,
 and stood, he and the multitude of his disciples, and a multitude of the crowd of
 people, who came from all Judæa and from Jerusalem, and from the sea-coast,
 and from Tyre and from Sidon, which came to hear him, and to be healed of all
 18 their diseases; and they that were vexed with unclean spirits, that they might
 19 be healed. All sought to touch him: for there went virtue out of him, and
 20 healed them all. And he lifted up his eyes on his disciples, and said,

Blessed are the poor: for theirs is the kingdom of heaven.

21 Blessed are they that hunger now: for they shall be satisfied.

Blessed are they that weep now: for they shall laugh.

22 Blessed are ye, when men shall hate you, and separate you, and shall reproach
 23 and cast upon you the name of evil, for the Son of man's sake. Rejoice ye in
 that hour....and leap; for your reward is great in heaven: for in like manner
 did their fathers unto the prophets.

24 But woe unto you rich! for ye have received your consolation. Woe
 25 unto you that laugh now! for ye shall weep and lament. Woe unto you
 26 when men shall speak well of you! for so did they unto the false prophets.

27 But unto you which hear, I say, Love your enemies, do good to them which
 28 hate you, bless them that curse you, and pray for them which despitefully
 29 use you. And unto him that smiteth thee on thy cheek, offer to him the other;
 30 and him that taketh away thy cloke or thy coat, forbid him not. And give to
 him that asketh of thee; and of him that taketh away what is thine demand
 31 it not. And as ye would that men should do unto you [what is] good,

32 do ye to them likewise. And if ye love them that love you, what is your
 33 thank? And if ye do good that ye may be rewarded....what is your
 34 thank? sinners also do likewise. And if ye lend to them from whom ye hope
 that ye will be repaid, what is your thank? for sinners also lend to sinners,
 35 that they may be repaid. But love ye your enemies, and do good to them,
 and lend, and do not cease hope of men¹; that your reward may be great in
 heaven, and ye shall be sons of the Most High: of him who is kind to the evil
 36 and to the unthankful. Be ye merciful, even as your Father is merciful.

37 Judge not, that ye be not judged: condemn not, that ye be not condemned:
 38 release, and ye shall be released: give, and it shall be given unto you; with
 good measure, and running over, shall they cast into your bosom. With what
 39 measure ye mete it shall be measured to you. And he spake this parable unto
 40 them, Can the blind guide the blind? and shall not both fall into a pit? There

¹ Or, do
 not cut off
 the hope
 of any.

¹ 'it shall
be seen
by thee.'

41 is no disciple who is perfect as his master in teaching. But why beholdest
thou the mote that is in thy brother's eye, and the beam that is in thine eye is
42 not seen by thee? How canst thou say to thy brother, Brother, let me cast
the mote out of thine eye; and behold, in thine own eye a beam is lying?
Thou hypocrite, cast out first the beam from thine eye, and then thou¹ shalt
43 see to cast the mote out of thy brother's eye. For there is no good tree that
bringeth forth corrupt fruit; neither a corrupt tree that bringeth forth good
44 fruit. Every tree is known by his fruit. For they do not gather thorns of
45 figs, neither of brambles do they gather grapes. A good man out of the good
treasure which is in his heart bringeth forth good things; and an evil man from
the evil treasure that is in his heart bringeth forth evil things: for from the
46 abundance of the heart the mouth speaketh. And why call ye me Lord, Lord,
47 and what I say unto you ye do not? For every man that cometh unto me and
48 heareth my words, and doeth them, I will shew you to whom he is like: to a man
who built a house, and digged and went deep, and laid the foundation upon the
rock: and when there were floods, and the rivers were full, they beat upon that
49 house, and could not shake it. But he that heareth, and doeth not, is like a
man that built his house upon the earth, without a foundation; and the stream
beat upon it, and immediately threw it down; and the fall of that house was great.

² Syriac—
'under my
hand.'

7 And when all these sayings were ended in the hearing of the people, he
2 entered into Capernaum. And the servant of a certain centurion was very sick,
3 and he was dear unto his lord, and was at the point of death. And he heard
concerning Jesus, and sent unto him the elders of the Jews, beseeching him that
4 he would come and save his servant. And they came to Jesus, beseeching him
5 earnestly, and saying, He is worthy that thou shouldest do this to him: for
6 he loveth our nation, and hath also built us a synagogue. And Jesus went with
them. And when he was near, a little [way] from the house, behold, the centurion
7 sent his friends to him, and bid him, Lord, trouble not thyself: for I am not
worthy that thou shouldest enter under my roof: but speak with a word, and my
8 boy shall be healed. For I also am a man subject to authority, and soldiers are
under² me, and I say to this one, Go, and he goeth; and to another, Come, and
9 he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard
[it] he marvelled at him, and turned him about, and said unto the crowd that
followed him, I say unto you, that not even in Israel have I found faith such
10 as this. And they that were sent, returned to the house, and found the servant
11 whole. And afterwards they went to a city, whose name was Nain; and his
12 disciples went with him, and a great multitude. He came nigh to the gate of the
city, . . . was of his mother, and she was a widow: and there was with her a great
13 multitude of the people of the city. Jesus saw her, and had compassion on her,
14 and said unto her, Weep not. And he went and came near to the coffin: and they
15 that bare [it] stood. He said, Young man, I say unto thee, Arise. And that dead
man was raised, and sat up and began to speak and he gave him to his mother.
16 And fear took hold of them all: and they glorified God, saying, A great prophet is
17 risen up among us: and God hath visited his people. And this went forth about
18 him in all the land of Judah, and in all the region round about them. . . .
19 told . . . of . . . And John called two of his disciples, and sent to Jesus, saying, Art
20 thou he that should come? or look we for another? And they came to him, and

said unto him, John the Baptist hath sent us unto thee, saying, Art thou he
 21 that should come? or look we for another? And in that hour he cured [many] of
 sicknesses and plagues, and of evil spirits; and unto many that were blind he gave
 22 to see. And he answered and said unto them, Go and tell John all that ye have
 seen and what ye have heard; the blind see, and the lame walk, and the lepers
 23 are cleansed, and the deaf....and the poor....the dead....whoso shall not
 24 be offended in me. And when the disciples of John were departed, he began to
 speak unto the multitude concerning John, What went ye out for to see? A reed
 25 shaken with the wind? But what went ye out for to see? A man clothed
 in soft raiment? Behold, they which are gorgeously and delicately apparelled,
 26 are amongst kings. But what went ye out for to see? A prophet? Yea, I say
 27 unto you, he is more than a prophet. This is he, of whom it is written, Behold,
 I send my messenger before thy face, and he shall prepare the way before thee.
 28 I say unto you, there hath not arisen amongst [those that are] born of women a
 29 prophet greater than John....God is greater than he. And all the people and
 the publicans that heard [him] justified themselves to God, who were baptized
 30 with the baptism of John. But the scribes and Pharisees rejected for themselves
 31 the will of God, who were not baptized of him. Whereunto then shall I
 32 liken the men of this generation¹? and to what are they like? They are like
 unto children who sit in the market-place, and send to their companions, We have
 piped unto you, and ye have not danced; and we have mourned unto you, and
 33 ye have not wept. For John the Baptist came unto you neither eating nor
 34 drinking; and ye say, A demon is in him. And the Son of man is come eating
 and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, and a
 35 friend of publicans and of sinners! And wisdom is justified of all her children.

¹ Or "of
 this
 tribe."

And there came a certain Pharisee, desiring him that he would eat with
 36 him. And he went into the Pharisee's house. While he was sitting at meat²,
 a certain woman, a sinner, was in that city, and when she knew that he was
 sitting at meat¹ in the house of that Pharisee, she took an alabaster box of
 38 sweet ointment, and stood behind him at his feet and wept, and bathed his
 feet with her tears, and wiped them with the hairs of her head, and kissed his
 39 feet, and anointed them with the ointment. Now when the Pharisee which had
 bidden him saw it, he considered within himself, and said, This man, if he were a
 prophet, would have known who she is and what is her reputation, that she is a
 40 sinful woman who hath come near to him. Jesus said unto him, Simon, I have
 41 somewhat to say unto thee. He said unto him, Our Master, say on. Jesus said
 unto him, A man, a money-lender, had two debtors: one owed him fifty
 42 pence, and one five hundred pence. And when they had nothing to pay, he
 43 forgave them both. Which of them will love him most? Simon said to him,
 I suppose that he to whom much was forgiven. Jesus said unto him, Thou
 44 hast judged well. And he turned to the woman, and said unto Simon,
 Seest thou this woman? I entered into thy house, and thou gavest me no
 water for my feet: but this one hath bathed them with her tears, and wiped
 45 them with the hairs of her head. Thou hast not kissed me: but she, since
 46 she came in, hath not ceased to kiss my feet. Thou didst not anoint me: but
 47 she hath anointed my feet with sweet ointment. Wherefore I say, Her many
 sins are forgiven her; because she loved much: for he to whom little is forgiven

² Syriac—
 'reclining.'

48 loveth little. And he said unto her, Thy sins are forgiven thee. And they
 49 that sat at meat began to say within themselves, Who is this who forgiveth
 50 sins also? And he said to that woman, Thy faith hath saved thee; go in peace.

8 After these things, he went about amongst the villages and the cities, and his
 2 twelve were with him, preaching the kingdom of God, and these women who had
 been healed of evil spirits and of infirmities, Mary who was called the Magdalene,
 3 out of whom had gone seven devils, and Joanna the wife of Chuza, Herod's steward,
 4 and Susan, and many others, who ministered unto them of their substance. And
 when great multitudes were gathered together, and those from the cities came to
 5 him, he began to speak to them by a parable: Behold, a sower went out to sow:
 and as he was sowing, some fell by the way¹ side; and it was trodden down, and
 6 the fowls devoured it. And some fell upon a rock; and because there was no
 7 moisture it shrank and dried up. And some fell among thorns; and they choked
 8 it. And some fell on good ground, and it sprouted, and bare fruit an hundredfold.
 9 And when he said these things, he spoke with a loud voice, . . . ears And
 10 his disciples asked him, What It is given to know . . . of the kingdom of God:
 but to those without, it is not given to them to know because . . . in parables I
 speak . . . to them; that whilst they see, they may not see, and whilst they hear,
 11 they may not understand. . . . Now the parable . . . The seed is the word of
 12 God. And those who are by the way-side . . . hear . . . and cometh the enemy,
 . . . the word from their heart, lest they should believe and be saved. . . .
 13 rock, are they which, when they hear the word, receive it hastily with joy; . . .
 they have no root, . . . for a while they believe, and in time of temptation they
 14 are offended. And that which fell . . . thorns are they who hear, and are occupied
 15 and choked with cares and riches, and pleasures . . . and yield no fruit. But
 that . . . on good ground . . . those who with a . . . and good heart hear the
 16 word and keep it, and bear fruit with patience. . . . lighteth . . . and covereth
 it with a vessel, or putteth it under a bed; but setteth it upon a . . . that
 17 whosoever entereth in may see its light. For there is nothing covered that
 shall not be revealed; and nothing hidden, that shall not be made known and
 18 come abroad. Take heed what ye have heard: for whoso hath, to him shall
 be given; and whoso hath not, even that which he thinketh he hath shall
 be taken from him.

¹ Syriac—
 'by the
 hand of
 the path.'

19 And his mother and his brothers came to him, and could not come at him
 20 because of the crowd. And they said unto him, Thy mother and thy brothers
 21 are standing without, desiring to see thee. But he answered and said unto them,
 My mother and my brothers are those which hear the word of God, and do it.
 22 And it came to pass that on a certain day he went up, and sat in a ship, he and
 his disciples with him: and he said unto them, Let us go over unto the other
 23 side of the lake. And as they were going he slept: and there was a storm of
 24 wind on the lake; and their ship was filled, and they were nearly sinking. And
 they came near and awoke him, saying unto him, Master, master, we perish. And
 he arose, and rebuked the wind and the tempest of the lake: and there was a
 25 calm. And he said unto them, Where is your faith? And they being afraid
 wondered, saying one to another, Who then is this? who commandeth even
 the wind and the sea, and they obey him.

26 And they went to the country of the Gadarenes, which is over against

17 Galilee. When he went up to the land, there met him a certain man
from the city which had a demon a long time, and ware no clothes, neither
18 abode in any house, but in the tombs. When he saw Jesus, he cried out,
and falling down, worshipped him, and with a loud voice said, What have
I to do with thee, Jesus, thou Son of God most high? I beseech thee,
19 torment me not. He had commanded the unclean spirit to come out of
the man. For oft-times it had fastened on him: and he was bound with chains
and with fetters, that he might be kept: and he brake his bonds, and cut
20 them, and was led by the [demon] into the wilderness. Now Jesus asked him,
saying, What is thy name? He said unto him, Legion: for we are many in
21 him. And they besought him that he would not command them to go into
the deep. Now there was there on the mountain a herd of many swine feeding:
and those demons besought him that he would suffer them to go into the
22 swine: and he suffered them. And the demons went out of the man, and
entered into the swine: and all the herd went straight to the rock, and they
23 fell into the sea, and were choked. Now when they that fed them saw what
had happened, they fled, and told it in the city and in the villages. And
24 the people went out and saw what had happened; and they came to Jesus,
and found the man, out of whom those devils were departed, clothed, and sober,
25 sitting at the feet of Jesus: and they were afraid. And they told them
how the man was saved. And the whole multitude of the Gadarenes besought
26 him to depart from them; for fear had seized on them: and he went up into
the ship, and departed from them. Then he from whom the demons had gone
out besought him that he might be with him: but Jesus sent him away,
27 saying, Return to thy house, and tell the things that God hath done unto thee.
And he went, and published in the whole city what Jesus had done unto him.
28 And when our Lord was returning, a great multitude received him: for they
were looking for him. And there came a certain man named Joarish, and he
29 was a ruler of the synagogue: and he fell down at Jesus' feet, and besought
that he would come into his house: for he had one only daughter, and she was
about twelve years of age, and she lay a-dying. But as he went, the multitude
30 thronged him. And a certain woman who had an issue of blood twelve years,
and could not be healed of any one, came near behind him, and took hold of
the border of his garment: and the fountain of her issue of blood stanchd.
31 And Jesus said, Who touched me? And when all denied, Cepha said unto
him, Our Master, the multitude throng and press thee, and sayest thou, Who
32 touched me? Jesus answered and said unto him, Somebody hath touched me:
for I know that strength is gone out of me. Now when the woman saw that
even this did not escape him, she came trembling, and fell down, [and] worshipped
33 him. And she said in the sight of all the people, for what cause she had
touched [him], and how she was healed immediately. But he answered and said
34 unto her, Daughter, thy faith hath saved thee; go in peace.
And while he spake, they came from the house of the ruler of the synagogue,
35 saying to him, Thy daughter is dead; trouble not the Teacher. But when
Jesus heard it, he answered and said unto him, Fear not: only believe, and
36 she shall live. And when he came to the house of that man, he suffered no
man to go in, save Cepha, and James, and John, and the father and the mother

52 of the maiden. And all the people wept, and bewailed her: but he said unto
 53 them, Weep not; for she is not dead, she sleepeth. But they laughed at him, for
 54 they knew that she was dead. And he took her by her hand, and called her,
 55 saying, Maid, arise. And her spirit returned, and immediately she arose: and
 56 he commanded to give her to eat. And her parents were amazed: and he
 charged them that they should tell no man what had happened.

9 And he called his twelve, and gave them power and authority over all
 2 demons, and to cure diseases. And he sent them to preach the kingdom
 3 of God, and to heal. And he said unto them, Carry nothing for the way,
 1 Or
 'cudgels.'
 4 neither ¹staves, nor scrip, neither bread, neither silver; neither have two coats.
 5 And whatsoever house ye enter into, there abide, and thence depart. And those
 who will not receive you, when ye go out of that city, shake off the very
 2 Cod. 'to
 you.'
 6 dust of your feet, that it may be a testimony to them². And when his apostles
 had gone out they went about among the villages and the cities, preaching, and
 healing everywhere.

7 And Herod the tetrarch heard of all that had happened: and he marvelled,
 8 because they said that John was risen from the dead; but others said that
 Elia had appeared; and others said that one of the old prophets was risen.
 9 And Herod said, The head of John have I cut off: who is this concerning
 10 whom I hear these things? and he desired to see him. And those apostles
 returned, and told him all that they had done. And he led them away apart,
 11 and went to the gate of the city which is called Beth-Saida. And when
 the crowd knew, they followed him: and he received them, and spake con-
 cerning the kingdom of God, and them that had need of healing he healed.
 12 And when the day was about to wear away, his twelve came near, and said
 to him, We are in the desert; send these multitudes away, that they may
 go into these villages round about, and to the hamlets, and lodge, or that they
 13 may find themselves victuals. He said unto them, Give ye them to eat. They
 said unto him, We have no more than five loaves and two fishes; except we
 14 should go and buy victuals for all this..... For they were five thousand men.
 He said unto his disciples, Make them sit down by fifties, the people, in
 15 companies. And they did so, and made them all sit down. And he took those
 16and those fishes, and looked to heaven,.....upon it.....to [his]
 17 disciples.....to the multitude. And they did all eat and were filled: and
 18 they took up what remained over.....twelve baskets full.....when he was
 alone, and his disciples with him, he asked them, saying, Whom do the multitude
 19 say that.....and they say.....the Baptist; others say, He is Elia.
 20 He said, What say ye that I am? Simon Cepha answered and said unto
 21 him, Thou art the Christ. And he charged them and commanded them that
 22 they should tell no man this;.....of man is about to.....much and be
 rejected of.....elders and priests and scribes, and be slain, and in three days
 he shall rise.

23 And he said, Whosoever desires to come after me, let him deny himself,
 24 and take up his cross, and follow me. For whoso will save his life shall
 25 lose it; and whoso will lose his life for my sake, shall save it. For what
 is a man profited if he gain the whole world, and lose himself, and.....
 26 Whoso shall be ashamed.....holy angels. But I tell you of a truth, there
 27

be some who are standing here, which shall not taste of death, until they shall see
 28 the kingdom of God. And it came to pass after these sayings, about eight days,
 that he took Cepha and James and John, and went up into a mountain to
 29 pray. And as he was praying, the look of his countenance was changed, and
 30 his raiment was white and dazzling¹. And, behold, two men were talking with
 31 him, Moses and Elijah: and they appeared in glory, and spake about his decease
 32 which was about to be accomplished² at Jerusalem. And Cepha and they that
 33 were with him were heavy with sleep: and when they awoke, they saw his
 glory, and these two men who were standing with him. And when they began
 to depart from him, Cepha said unto Jesus, Our Master, it is good that we
 are here: and let us make three tabernacles; one for thee, and one for Moses,
 34 and one for Elijah: and he knew not what he was saying. And while he said
 these things, there came a cloud and overshadowed them: and when they saw
 35 those who were³ entering into the cloud, they feared. And a voice was heard
 36 from the cloud, This is my Son the chosen, hear ye him. And when there
 was the voice, Jesus was found alone. And they held their peace, and in the
 sight of men they told nothing of what they had seen in those days.

¹ Or, 'like lightning.'

² Or, 'that he was about to be betrayed.'

³ Or, 'when they saw that they were entering.'

And in that day when they were come down from the mountain, a great
 37 multitude met them. And a certain man from the multitude cried, saying,
 38 Teacher, I beseech thee, look upon my son: for he is mine only one. And a
 39 spirit cometh to him suddenly, and it throweth him down, and chastiseth him:
 and he foameth, and it hardly departeth from him, when it hath bruised him.
 40 And I besought thy disciples that they should cast it out; and they were not
 41 able to deliver him. Jesus answered and said, O perverse and faithless generation⁴.
 42 how long shall I be with you, and suffer you? bring hither thy son. And as
 he was coming near, the demon threw him down, and chastised him. And
 Jesus rebuked that unclean spirit, and healed the boy, and delivered him to
 43 his father. And they were all astonished at the greatness of God. And while
 44 all men were marvelling at all which he did, he said unto his disciples, Put
 these sayings in your ears: for the Son of man is about to be delivered into
 45 the hands of men. But they understood not this saying, because it was hid from
 them, that they should not perceive it: and they were afraid about this saying.
 46 And there arose amongst them a reasoning, which should be greatest amongst
 47 them. But when Jesus knew the reasoning of their heart, he took a child, and
 48 set him beside them, and said, Whoso shall receive this child in my name
 receiveth me: and whoso receiveth me receiveth him that sent me: for he that
 49 is small and is a child to you, that one is great. John answered and said unto
 him, Our Master, we saw one who was casting out demons in thy name; and
 50 we forbad him, because he goeth not with us. Jesus said unto him, Forbid
 [him] not: for he that is not against you is for you.

⁴ Or, 'tribe.'

And when the days of his going up were fulfilled, he set his face to go
 51 to Jerusalem, and sent messengers before his face: and they went, and entered
 52 into a village of the Samaritans, to make ready for him. And they did not
 53 receive him, because his face was set to go to Jerusalem. Now when his
 54 disciples James and John saw this, they said unto him, Our Lord, wilt thou
 55 that we command fire to come down from heaven, and consume them? And he
 56 rebuked them.... And they went to another village. And as they were going in the
 57

58 way, a man said unto him, I will follow thee whithersoever thou goest. Jesus
 said unto him, Verily the foxes have holes, and the birds of the heaven have
 59 nests; but the Son of man hath not where to lean his head. And he said
 unto another, Follow me. He said unto him, Suffer me first to go and bury
 60 my father. He said unto him, Let the dead bury their dead: but go thou
 61 and preach the kingdom of God. Another said to him, I will follow thee, Lord;
 62 but first let me go and tell it to them of my house, and I will come. Jesus
 said unto him, No man putting his hand on the ploughshare, and looking back,
 is fit for the kingdom of God.

10 And after these things he appointed of his disciples other seventy-two, and
 sent them two and two before his face to every place and city, whither he
 2 was about to go. He said unto them, The harvest is great, and the labourers
 few: pray ye the Lord of the harvest, so that he may send forth labourers to
 3 his harvest. Go: behold, I send you like lambs wolves not
 4 purses for yourselves, nor scrip, and salute not by the way.
 5 And into whatsoever house ye enter first, say to it, Peace in the house.
 6 If a son of peace be there, your peace shall rest upon it: but if not, it
 7 shall turn to you again. And in that same house remain eating and drinking
 of [what is] theirs: for the labourer is worthy of his hire. And go not from
 8 the house to its neighbour. And into whatsoever city ye enter, and they
 9 receive you, eat every thing which is set before you: and heal the sick that
 10 are therein, and say, The kingdom of God is come nigh unto you. Into
 whatsoever city ye enter, and they receive you not in it, go out into their
 11 streets and say, Lo! the very dust which cleaveth to our feet, we do shake
 off: but nevertheless know this, that the kingdom of God is come nigh.
 12 I say unto you, It shall be much more tolerable for Sodom in the day of
 13 judgment, than for that city. Woe unto thee, Chorazin! woe unto thee,
 Bethsaida! for if the mighty works that have been in you had been in Tyre
 14 and Sidon, perhaps they had repented in sackcloth and ashes. Nevertheless it
 15 shall be more tolerable for Tyre and for Sidon in that day than for you. And
 thou, Capernaum, art not thou exalted unto heaven? unto Sheol shalt thou go down.
 16 He that heareth you, heareth me; and he who wrongeth you, wrongeth him
 17 that sent me; and he that heareth me, heareth him that sent me. And those
 * Probably 'seventy and two.' 18 seventy returned whom he had sent, with joy, saying, Lord, even the demons
 are subject He said unto them, I beheld Satan who fell like
 19 lightning from heaven. Behold, I give unto you power to tread on serpents and
 scorpions, and also the power of the enemy: and nothing shall hurt you.
 20 Notwithstanding, in this rejoice not, that the demons are subject unto you;
 21 but rejoice in your names, that they are written in heaven. And in that hour
 he rejoiced in the Holy Spirit, and said, I thank thee, Father, Lord of
 heaven and of earth these things from the wise and from the prudent,
 and hast revealed them unto babes: yea, my Father; for so was thy good
 22 pleasure¹. All things are delivered to me from the Father: and who knoweth
 the Son, except the Father? and who knoweth the Father, except the Son, and
 23 he to whom the Son will reveal him? And he turned him unto his disciples,
 24 and said unto them, Blessed are the eyes which see what ye see: for I tell
 you, that many prophets and kings have desired to see what ye see, and have

¹Literally,
 'the good
 pleasure
 before
 thee.'

25 not seen it; and to hear what ye hear, and have not heard it. While he said these things, a certain teacher of the law came near, who was standing up in order to tempt him, [and] said unto him, Teacher, what shall I do that 26 I may inherit eternal life? Jesus said unto him, In the law, how is it written? 27 and how readest thou? And he answered and said unto him, Thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy 28 strength, and from all thy mind; and thy neighbour as thyself. Jesus said 29 unto him, Thou hast said rightly: do these things, and thou shalt live. But 30 he, willing to justify himself, said unto Jesus, And who is my neighbour? He said unto him, A certain man went down from Jerusalem to Jericho, and 31 thieves fell, and stripped him, and beat him, and left him between death and 32 life, and went their way. And a certain priest happened to come down that 33 way: and he saw him, and passed him by. And likewise also a Levite, when 34 he reached that place, saw him and passed him by. But a certain Samaritan, as he was journeying on his way, came upon him, saw him, and had compassion 35 on him, and coming near, bound up his wounds, and poured on them oil and wine, and set him on his ass, and brought him to an inn, and took care of 36 him. And at the dawn of the day he took out two pence, and gave them to the host, and said, Take care of him: and when I return again, whatsoever 37 thou hast spent on him, I will repay thee. Which of these three, doth it seem to thee, was neighbour unto him that fell into the hands of the thieves? He said unto him, He that shewed mercy on him. Jesus said unto him, Go and do thou also likewise.

38 And as they were going in the way, he entered into a certain village: and a certain woman, whose name was Martha, received him into her house. 39 And she had a sister called Mary, and she came and sat at Jesus' feet, and 40 heard his word. But Martha was cumbered with service, and she came saying unto him, Lord, dost thou not care about me, that my sister hath left me 41 alone to serve? bid her help me. Jesus answered and said unto her, Martha, 42 Martha, Mary hath chosen for herself the good part, which shall not be taken away from her.

11 And as he was praying in a certain place after he had ceased from prayer, one of his disciples said unto him, Our Lord, teach us to pray, as John taught 2 his disciples. And he said unto them, When ye are praying, say, Father, 3 Hallowed be thy name, and thy kingdom come. And give us the continual bread 4 of every day. And forgive us our sins; and we also, we forgive every one who is indebted to us. And lead us not into temptation.

5 And Jesus said unto them, Which of you who has a friend, shall go unto him at midnight, and shall say unto him, My friend, lend me three loaves; 6 because a friend is come to me from the way, and I have nothing to set 7 before him? And he shall answer from within and shall say unto him, Trouble me not: because the door is shut, the children are with me in bed; I cannot 8 rise and give thee. I say unto you, If he will not give to him for the sake of friendship, yet because of importunity he will rise and give to him as much 9 as he needeth. And I also say unto you, Ask, and it shall be given unto you; 10 seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and every one that seeketh findeth; and to every

11 one that knocketh it shall be opened. But which of you, if his son shall ask
 12 of him a fish, will he perhaps instead of a fish give a serpent? If he shall
 13 ask an egg, will he perhaps offer him a scorpion? And if ye being evil, know
 how to give good gifts to your children: how much more shall the Father
 who is in heaven give good things to them that ask him?

14 And it came to pass, as he was casting out a demon from a dumb man. And
 when the demon was gone out, the dumb spake; and the multitude marvelled.
 15 And some of the Pharisees said, He casteth out a . . . demon by Beelzebub, the
 16 chief of the demons. But others were tempting him, and asking him for a sign
 17 from heaven. But he knowing their thoughts, said unto them, Every kingdom
 which is divided against itself is made desolate; and every house which is divided
 18 against a house falleth. And if Satan be divided against himself, how shall his
 19 kingdom stand? for ye say that I cast out demons by Beelzebub. And if . . .
 20 therefore those shall be your judges. But if with the finger of God I cast
 21 out demons, then the kingdom of God is come near to you. But when a
 22 strong man armed keepeth his palace, his goods are in peace: but if one who
 is stronger than he shall come, and overcome him, and shall take away his
 23 armour wherein he trusted, he divideth also his spoils. He that is not with
 me is against me; and he that gathereth not with me scattereth¹.

¹ Literally,
 'scattereth
 a scatter-
 ing.'

24 When the unclean spirit is gone out of a man, it goeth wandering straightway
 in waterless places, that it may find rest; and when it findeth none, it saith, I will
 25 return, I will go to my house whence I came out. When it cometh, it findeth it
 26 swept and garnished. Then goeth it, and leadeth seven others worse than itself;
 and they enter in and dwell in him: and the last state of that man is worse
 27 than his first. And when he had said these things, a certain woman amongst
 the crowd said unto him with a loud voice, Blessed is the womb that carried
 28 thee, and the paps which gave thee suck. Jesus said unto her, Blessed are
 29 they which hear the word of God, and keep it. And when multitudes were
 gathered together, he began to say, This generation is an evil generation: it
 seeketh a sign; no sign of heaven shall be given unto them, but the sign of
 30 Jona² the prophet. For as Jona was a sign to the Ninevites, so is the
 31 Son of man also to this generation. The queen of the south shall rise up in the
 judgment with this generation, and shall condemn them: for she came from the
 ends of the earth that she might hear the wisdom of Solomon; and behold, a
 32 greater than Solomon is here. The men of Nineveh³ shall rise up in the judgment
 with this generation and shall condemn it: for they repented at the preaching of
 Jona; and behold, a greater than Jona is here.

² Syriac,
 'Jonan',
passim.

³ Literally,
 'The men
 the sons of
 Nineveh.'

33 No man lighteth a lamp, and putteth it in a secret place, but he putteth it
 34 above a candlestick, that they who come in may see its light. For the lamp
 of the body is the eye: therefore when thine eye is single⁴, all thy body also is
 35 shining; but if thine eye be evil, thy body also is dark. Take heed therefore,
 36 lest the light that is in thee be darkness. Therefore also thy body, when there is
 in it no lamp that shines, is dark; thus while thy lamp is shining, it gives
 light to thee.

⁴ Literally,
 'simple.'

37 And a certain Pharisee besought him to dine with him: and when he had
 38 sat down to meat, he marvelled why he had not washed before dinner. Jesus said
 39 unto him, Ye Pharisees make clean the outside of the cup and of the platter;

40 and your inward part is full of ravening and wickedness. Ye devoid of understanding, did not he that made that which is without make that which is within
41 also? But what is within you, give it in alms; and, behold, all things are clean
42 unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all herbs,
and pass over judgment and over the love of God: these ought to have been
done, and those also not left.

43 Woe unto you, Pharisees! for ye love the honoured seats in the synagogues,
44 and greetings in the markets. Woe unto you! for ye are graves which ye see
45 not, and men walk above them, and ye do not know. And one of the scribes
46 answered and said unto him, Teacher, thus saying thou reproachest us also. He
said unto him, And ye also, woe unto you, ye scribes! for ye lade men with heavy
47 burdens, and ye do not touch them with one of your fingers. Woe unto you! for
48 ye build the sepulchres of the prophets, whom your fathers killed. Henceforth ye
are witnesses, and confess to the deeds of your fathers, that they killed them, and
49 ye build. Therefore said the wisdom of God, I will send them prophets and
50 apostles; some of them they shall slay and persecute: that the blood of all the
prophets, which has been shed since the world was created, until this generation,
51 may be required; from the blood of Abel¹ unto the blood of Zacharia, who was
slain between the altar and the temple: verily I say unto you, It shall be required
52 from the hands of this generation. Woe unto you, scribes! for ye have hidden the
keys of knowledge: ye entered not in, and them that were entering in ye hindered.

53 And as he said these things against them in the sight² of all the people, he began
to be displeasing to the scribes and to the Pharisees; and they were disputing
54 with him about many things: and were seeking to lay hold of an accusation against

12 him. And when a great multitude were gathered together to him, insomuch
that they trode one upon another, he began to say to his disciples, Beware of
2 the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that
3 shall not be revealed; neither hid that shall not be known. For the things
that ye have spoken in darkness shall be heard in the light; and that which
ye have whispered in the ear in closets shall be proclaimed upon the house-
4 tops. I say unto you my friends, Be not afraid of them that kill the body,
5 and after that find no more that they can do. But I will shew you whom
ye shall fear: Fear him, which after he hath killed hath power to cast into
6 hell³; yea, I say unto you, He is to be feared. For five sparrows are sold
7 for two farthings, and not one of them is forgotten before God. For even the
very hairs of the hair of your head are numbered. Fear not therefore: because
8 ye are better than⁴ many sparrows. For I say unto you, Whosoever shall confess
me before men, him shall the Son of man also confess before the angels of
10 God. ⁵And whosoever shall speak a word against the Son of man, it shall be
forgiven him: but unto him that blasphemeth against the Holy Ghost it shall
11 not be forgiven. But when they bring you into the synagogues, before magistrates,
and powers, take ye no thought how ye shall answer⁶ for yourselves, or what
12 ye shall say: But the Holy Ghost shall teach you in that hour what ye
shall say.

13 And a certain man of that crowd said unto him, Teacher, say to my
14 brother, Divide the inheritance with me. But he said unto him, Man, who
15 hath appointed me a judge over you? And he said unto the multitude,

¹ Syriac—
'Habel.'

² Syriac—
'in the
eye.'

³ Gehenna.

⁴ Or, 'be-
cause ye
are much
better
than the
sparrows.'

⁵ v. 9 is
omitted.

⁶ Or, 'apolo-
gise.'

Beware of all covetousness: because not in the abundance of goods doth the life of men consist.

16 And he spake this parable unto them, The ground of a certain rich man
17 brought to him much produce: and he thought within himself, saying, What
18 shall I do, because I have no room where to bestow my produce? But it is
fitting for me that I should pull down my barns, and build, and enlarge them;
19 and I will gather in them my produce. And I will say to my soul, Behold,
much goods are laid up for thee for many years; take thine ease, and eat,
20 and drink, and be merry. But God said unto him, O devoid of understanding,
this night do they require thy soul of thee; then these things which thou
21 hast provided, whose shall they be? So is he that layeth up treasures for himself,
and is not rich with God.

¹Literally,
'soul.'

22 And he said unto his disciples, Therefore I say unto you, Take no thought
for the life, what ye shall eat; neither for the body, what ye shall put on.
23 For the life¹ is more than meat, and the body than raiment. Consider the
24 ravens: for they neither sow nor reap; which neither have storehouses nor even
barns; and God feedeth them: how much therefore are ye more than the fowls?
25 For which of you, while taking thought can add to his stature one cubit?
26 But if ye are not able to do even a little thing, why take ye thought for
27 the rest? Consider the lilies: how they spin not, and weave not; and I say
28 unto you, that not even Solomon in all his glory was arrayed like them. If
then the grass which is to-day in the fields, and to-morrow is cast into the
29 oven, God clothes; how much more you, O ye of little faith? Therefore seek
ye not what ye shall eat, and what ye shall drink, and wherewithal ye shall
30 be clothed. For all these things do the nations of the world seek after: but your
31 Father knoweth that ye also have need of them. Therefore seek ye the kingdom
32 of God, and all these things shall be added unto you. Fear not, little flock; for
33 your Father is well pleased to give you the kingdom. Sell all that ye have, and
give alms; and make to yourselves purses which wax not old, and a treasure that
34 faileth not in the heavens, where no thieves steal, and no moth corrupts. And where
35 your treasure is, there will your heart be also. Let your loins be girded about,
36 and your lamps burning. And be like unto men that wait for their lord, when he
goeth away from the wedding; that when he cometh and knocketh, they may
37 open unto him immediately. Blessed are those servants, whom the lord when he
cometh shall find watching: verily I say unto you, that he shall gird his loins,
38 and make them sit down to meat, and will pass by and serve them. And if
he shall come in the second watch, or the third, and shall find them so, blessed
39 are they. But this know, that if the lord of the house knew at what hour the
40 thief would come, he would not suffer his house to be broken into. Be ye
therefore ready also: for the Son of man cometh at an hour when ye think not.
41 Cepha said unto him, Lord, speakest thou this parable unto us, or even to all?
42 Jesus said unto him, Who is that faithful steward, whom his lord shall set over
43 his companions, to give them meat in its season? Blessed is he, whom his lord
44 when he cometh shall find so doing. Of a truth I say unto you, that he will
45 make him ruler over all that he hath. But if that servant say in his heart, My
lord delayeth to come; and shall begin to beat the menservants and maidens, and
46 to eat and drink, and to be drunken; the lord of that servant will come in a day

when he thinketh not, and at an hour when he is not aware, and will cut him to
 47 pieces, and will place him with the unbelievers. The servant who knew the will
 of his lord, and did not prepare himself according to his will, shall be beaten¹ with
 48 many stripes. But he that knew not, and did commit what is worthy of stripes,
 shall be beaten¹ with few stripes. For unto whomsoever much is given, at his
 hand shall much be required: and to whom they have committed much, of him
 49 will they require the more. For I am come to cast fire on the earth; and what
 50 will I, if it be already kindled? I have a baptism to be baptized with; and how
 51 am I straitened till it be accomplished! Suppose ye that I am come to give²
 52 peace on earth? I tell you, Nay; but division. For from henceforth there shall be
 53 five in one house; they shall be divided, three against two, and two against three.
 The father against his son, and the son against his father; the mother against her
 daughter, and the daughter against her mother; and the mother-in-law against her
 54 daughter-in-law, and the daughter-in-law against her mother-in-law. He said
 to the multitude, When ye see a cloud that riseth out of the west, straightway
 55 ye say, It is rain; and so it is. And when the south wind blows, ye say, It
 56 will be heat; and it is. Hypocrites! ye know how to try the face of the heaven
 57 and of the earth; this time and its signs ye do not desire to prove. Why
 58 of yourselves do ye not judge the truth? When thou art yet going with thine
 adversary to the magistrate, as thou art yet in the way, give him trouble³, and be
 delivered from him; lest he accuse thee before the judge, and deliver thee to
 59 the officer, and the officer cast thee into prison. I say unto thee, thou shalt not
 depart thence, till thou hast paid the last farthing.

¹ Syriac—
 'shall
 swallow,'
conf.
 Modern E-
 gyptian—
 'eat
 sticks.'

² Literally,
 'to throw.'

³ Or, 'give
 him his
 work.'

13 And at that time came some who told him of the Galileans, those whose
 2 blood Pilate had mingled with their sacrifices. Jesus answered and said unto them,
 Suppose ye that these Galileans were sinners more than all the Galileans, that
 3 thus it happened unto them? I tell you, Nay: but ye also, except ye repent,
 4 [ye] shall all likewise perish. Or those eighteen, upon whom the tower in Shiloah
 fell, and slew them, think ye that they were sinners more than all the men
 5 that dwell in Jerusalem? I tell you, Nay: but except ye also repent, ye shall
 likewise perish.

6 And he said this parable; A certain man had a fig-tree planted in his
 7 vineyard; and he came seeking fruit, and found none. He said to the dresser,
 Lo! three years I come seeking fruit on this fig-tree, and I find none: cut
 8 it down; why cumbereth it the ground? The dresser answered and said unto him,
 9 Lord, let it alone this year also, till I shall dress it and dung it: and if it bear
 fruit, and if not, next year thou shalt cut it down.

10 And while he was teaching on the sabbath in one of the synagogues, there
 11 was a certain woman who had a spirit eighteen years; and she was bowed down,
 12 and could not stretch herself out completely. And Jesus saw her and called her
 13 and said unto her, Woman, thou art loosed from thy sickness. And he laid his
 hands on her: and immediately her stature was made straight⁴, and she glorified
 14 God. And the ruler of the synagogue answered, being angry because Jesus had
 healed on the sabbath and said unto the multitude, There are six days in which
 it is right to work: in them come and be healed, and not on the sabbath-
 15 day. Jesus answered and said unto him, Hypocrite, doth not each one of you loose
 16 his ox or his ass from the stall, and go to water him on the sabbath-day? And

⁴ Or, 'was
 stretched
 out.'

this daughter of Abraham whom Satan hath bound, lo! eighteen years, was it not
 17 meet that she should be loosed from this bond on the sabbath-day? And when
 he had said these things, all those were ashamed who had stood up against him:
 . . . rejoiced in all the wonders that were done by him¹.

¹ Literally,
 'that had
 been by his
 hand.'

18 He said, Unto what is the kingdom of God like? and whereunto shall I
 19 resemble it? It is like a grain of mustard seed, which a man took, and cast into
 his garden; . . . tree; and the fowls of the heaven lodged . . .

20 Again he said, Whereunto shall I liken the kingdom of God? It is like
 21 leaven, which a woman took and hid in three measures of meal till the whole
 22 [was leavened] . . . And he went about in the villages and in the cities, and he
 was teaching.

² The verb
 is sin-
 gular.

23 And whilst he was going to Jerusalem, a certain man came, asking him, and
 24 said unto him, Lord, are there few that be saved? Jesus said unto him, Strive²
 to enter in at the strait gate: for I say unto you, that many will seek to
 25 enter in by it, and shall not be able; for when once the master of the house
 will rise, and will shut to the door, and ye are standing without, and knocking
 at the door, and saying, Our Lord, open to us; and he shall answer and say
 26 unto you, I know you not whence ye are: then shall ye begin to say, We
 27 have eaten and drunk before thee, and thou hast taught in our streets. And
 he shall say, Verily I say unto you, I know you not, whence ye are; depart
 28 from me, for ye are all workers of falsehood. There shall be weeping and
 gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the
 29 prophets, in the kingdom of God. And they shall come from the east, and from
 the west, and from the north, and from the south, and shall sit down in the
 30 kingdom of God. And behold, there are last which shall be first, and first
 last.

31 And in those days there came men of the Pharisees, saying unto him, Get
 32 thee out, depart hence: for Herod seeketh to kill thee. He said unto them, Go
 tell that fox, Behold, I cast out demons, and I accomplish my cures to-day and
 33 to-morrow, and on the third I shall be perfected. Nevertheless I must go to-day
 and to-morrow, and the day following: for it cannot be that a prophet perish
 out of Jerusalem.

34 Jerusalem, Jerusalem, who hast killed the prophets, and hast stoned them who
 were sent unto thee; how often would I have gathered thy children together, as a
 35 hen that gathereth her brood under her wings, and ye would not! Behold, your
 house is forsaken! And I say unto you, Ye shall not see me, till it come that ye
 shall say, Blessed is he that cometh in the name of the Lord.

14

And when he went into the house of one of the chiefs of the Pharisees to
 2 eat bread on the sabbath day, they watched what he would do. And a man who
 3 had the dropsy was before him. Jesus answered and said unto the scribes and
 4 Pharisees, Is it lawful to heal on the sabbath-day? And they held their peace.
 5 And he took him, and healed him, and let him go; and he said unto them, Which
 of you, whose ox or whose ass shall fall into a pit on the sabbath-day, and will
 6 not pull him, drawing him up? And they could not give him an answer about
 7 these things. And he spake this parable unto those which were bidden, and were
 8 choosing the chief places; saying unto them, When thou art bidden to a wedding,
 sit not down in the honourable place, lest a more honourable [man] than thou be

9 bidden there; and he that bade thee and him come and say unto thee, Give this
 10 man place; when thou shalt sit down ashamed in the lowest place. But when
 thou art bidden, go, sit down in the lowest place; that when he that bade
 thee cometh, he may say unto thee, Friend, go up higher; and thou shalt have
 11 glory in the sight¹ of them that sit at meat. For whosoever exalteth himself ^{1 Syriac—}
 12 shall be humbled; and whosoever humbleth himself shall be exalted. And he said ^{'in the}
 also to the lord of the supper, When thou makest a supper, call not thy ^{eyes.'}
 friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they
 13 also bid thee, and this be a recompence unto thee. But when thou makest
 a supper, call the poor, and the blind, and the lame, and the afflicted, and the
 14 outcast, and many others: and thou shalt be blessed; for they have nothing
 to recompence thee: and thy recompence shall be at the resurrection of the just.

15 And when one of them that sat² at meat heard these things, he said unto ^{2 Or,}
 16 them, Blessed is he that shall eat meat in the kingdom of God. Jesus said ^{'reclined.'}
 17 unto him, A certain man made a great supper, and bade many: and sent his
 servant at supper time to say to those that were bidden, that they should
 18 come; behold, everything is ready. And they began immediately to make
 excuse³. The first said unto him, I have bought a piece of ground, and I must ^{3 Or,}
 19 needs go out and see it: I pray thee have me excused. And another said, I ^{'beg off.'}
 have bought five yoke of oxen, and I go to prove them: I pray thee have
 20 me excused. Another said, I have married a wife, I cannot come. And
 21 that servant came, and told these things to his lord. Then the master
 of the house became angry, and said to his servant, Go out quickly into the
 streets and lanes of the city, and bring in hither the poor, and the outcast,
 22 and the lame, and the afflicted, and the blind. And the servant said, Lord,
 behold what thou hast commanded is done, and yet there is room at the feast.
 23 He said to his servant, Go out to the highways and hedges, and make them
 24 come in, that my house may be filled. For I say unto you, That none of those
 men which were bidden shall taste of the supper.

25 And when there went with him great multitudes: he turned, and said unto
 26 them; He who cometh unto me, and hateth not his father, and his mother, and
 his brothers, and his sisters, and his wife, and his children, and his own life also,
 28 cannot be my disciple. ^{4 v. 27 is} For which of you, desiring to build a tower, doth not first ^{omitted.}
 29 sit down, and count the cost, whether he have wherewithal to finish it? Lest if he
 hath laid a foundation, and is not able to finish, all that behold should mock him,
 30 saying, This man began to build, and was not able to finish. Or what king,
 31 who goeth to fight with another king, doth not first consider whether he is
 able with ten thousand to meet him that cometh against him with twenty
 32 thousand? Or else, while he is far off, he sendeth ambassadors and asketh
 33 him concerning peace. Thus every one of you that forsaketh not all his substance,
 34 cannot be my disciple. Salt is good: but if the salt be savourless, wherewith
 35 shall it be salted? Neither for the land nor for the dunghill is it fit;
 15 but it is cast out. He who hath ears to hear, let him hear. And the
 2 publicans and the sinners were drawing near unto him to hear him. And
 the scribes and the Pharisees were murmuring, and saying, This one⁵ receiveth ^{5 Curet,}
 3 sinners, and eateth with them. He spake unto them this parable, Which of ^{'man.'}
 4 you having an hundred sheep, and having lost one of them, doth not leave the

ninety and nine in the wilderness, and goeth seeking that which is lost,
 5 until he find it? And when he hath found it, he lifteth it on his shoulders, and
 6 rejoiceth. And he cometh to his house, and calleth his friends and his neighbours,
 7 saying, Rejoice with me, for I have found my sheep which was lost. I say unto
 you, that likewise there shall be joy in heaven over one sinner that repenteth,
 [more] than over ninety and nine just persons which need no repentance.
 8 Or what woman, who has ten drachmas, and loses one of them, doth not light
 9 a lamp, and sweep the house, and seek diligently till she find it? And when
 she hath found it, she calleth her friends and her neighbours, saying to them,
 10 Rejoice with me; for I have found my drachma which was lost. I say that like-
 wise there shall be joy before all the angels of God over one sinner that repenteth.

11 He said unto them, A certain man had two sons: the younger said to his
 12 father, Give me the portion that cometh to me of thy substance. And he divided
 13 unto the . . . And after a few days his younger son gathered all that came to him
 and went into a far country, and there squandered his substance, because he was
 14 living wastefully with harlots. And when he had spent all that was his, and there
 15 was a famine in that land, he went and joined himself to one of the people of
 16 that country; and he sent him into the field to feed swine. He was longing for
 those husks that the swine did eat, to fill his belly: and no man gave unto him.
 17 When he came to himself, he said, How many hired servants there are now in
 my father's house, who have plenty of bread, and I perish here with my hunger!
 18 But I will arise and go to my father, and will say unto him, Father, I have
 19 sinned against heaven, and before thee, and am no more worthy to be called
 20 thy son: make me as one of thy hired servants. And he arose, and came to his
 father. But when he was yet a great way off, his father saw him, and had
 21 compassion on him, and ran, and fell on his neck, and kissed him. And his
 son said unto him, Father, I have sinned against heaven, and before thee: hence-
 22 forth I am not worthy to be called thy son. His father said unto his servants,
 Bring forth quickly the best robe, put it on him; and put a ring on his
 23 hand, and shoe him with shoes: and bring and kill the calf, the one that is
 24 fattened; let us eat and be merry: for this my son was dead, and is alive; he was
 25 lost, and is found. And they began to be merry. And his elder son was in the
 field: and as he came and drew nigh to the house, he heard the sound of piping
 26 and music¹. And he called one of the servants, and asked him, What is this?
 27 He said unto him, Thy brother is come; and thy father hath killed the fatted
 28 calf, because he hath received him in health². And he was angry and would not
 29 go in: and his father came out, and entreated him. He answered and said to
 his father, Lo, how many years do I thee service, and I have not transgressed thy
 commandments: and never one kid hast thou given me, that I might make
 30 merry with my friends: and this thy son, when he hath wasted thy goods with
 31 harlots, thou hast killed for him that fatted calf. He said unto him, Son, thou art
 32 ever with me, and all that I have is thine. But it was meet that we should
 make merry, and be glad: for this thy brother was dead, and is alive; and was
 lost, and is found.

¹ Or, 'sym-
phony.'

² Or,
'whole.'

16 And he said again to his disciples, There was a certain rich man, which had
 2 a steward; and he was accused before him, as if he had spoiled his goods. And his
 lord called him, and said unto him, What is this that I hear against thee? Come,

3 give an account of thy authority; for thou canst not be again my steward¹. The steward said within himself, What shall I do? for my lord taketh away from me the
4 stewardship: and I cannot dig; and to beg I am ashamed. 'I know² what I shall do, that when I have gone out of the stewardship, they may receive me into their
5 houses. And he called one of the debtors of his lord, and said unto the first, How much owest thou to my lord? He said unto him, An hundred measures³ of oil. And
6 he sat down quickly, and wrote them fifty. And afterwards he said to another, And thou, how much owest thou to him? He said unto him, An hundred measures³
7 of wheat. And he sat down immediately, [and] wrote them fourscore. And the lord commended the unjust⁴ steward, because he had done wisely: and the children
8 of this world are wiser in this their generation than the children of light. And I also say unto you, Make to yourselves friends of the mammon of unrighteous-
9 ness; that when it fails, they may receive you into their everlasting habitations. For he that is faithful in little is faithful also in much: and he that is unjust in
10 little is unjust also in much. If then ye have not been faithful in the mammon of unrighteousness, who will commit to you the truth? And if in what is not
11 your own ye have not been found faithful, who will give you your own? For there is no servant who can serve two masters: who will not hate the one, and
12 love the other; or he will bear with the one, and despise the other. Ye cannot serve God and mammon.

¹ Or, 'lord of my house.'

² 'it is known to me.'

³ The word 'measures' represents two different Syriac words, the first corresponding to the Greek *μετρητής*, the second to the Hebrew *kor*.

⁴ 'the steward of injustice.'

14 And it came to pass, when the Pharisees heard all these things, they derided him, because they loved silver. He said unto them, Ye are they which justify yourselves in the sight of men; but God knoweth your hearts: for that which is great amongst men is abominable before God.

16 The law and the prophets were until John: since then the kingdom of God is preached and every man presseth into it. But it is easier for heaven and earth
17 to pass, than one letter of the law to pass. Whosoever putteth away his wife, and taketh another, committeth adultery: and whosoever taketh her that is put
18 away committeth adultery.

19 A certain man, who was rich, was clothed in purple and a fine robe, and fared sumptuously every day: and there was a certain poor man named Lazar, who was laid at his gate, and he desired to fill his belly with what fell from the
20 table of that rich man: and the dogs also came and licked his sores. And it came to pass, that the poor man died, and the angels carried him into Abraham's
21 bosom: and the rich man died, and was buried; and being cast into Sheol, he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazar in his
22 bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazar, that he may dip the tip of his finger in water, and cool my tongue; for lo,
23 I am tormented in this flame. Abraham said unto him, Remember, nevertheless, that thou in thy lifetime receivedst thy good things, and likewise also Lazar his evil
24 things: but now he is at rest here, and thou art tormented. And besides all this, there is a great gulf fixed between us and you: so that they that would cross from
25 hence to you cannot; neither from thence do they cross to us. He said, Therefore I pray thee, father, that thou wouldst send him to my father's house: for I have
26 five brethren; that he may testify unto them, lest they also come into this place of
27 torment. Abraham saith, They have Moses and the prophets; let them hear them. He said unto him, Nay, father Abraham: but if one go unto them from the dead,
28 He said unto him, Nay, father Abraham: but if one go unto them from the dead,

31 they will repent. He said unto him, If they hear not Moses and the prophets, neither, though one went from the dead, will they believe him.

17 And he said unto his disciples, It is impossible that offences should not come: 2 nevertheless, woe unto him by whose hand they come! It were better for him if the millstone of an ass were hanged about his neck, and he were cast into the sea, 3 than that he should offend one of these little ones. Take heed to yourselves: If 4 thy brother sin, rebuke him; if he repent, forgive him. And if he sin seven times in a day, and these seven times turn to thee, saying, I repent; forgive him.

5 And his apostles say unto Jesus, Increase our faith. He answered and said 6 unto them, If ye had faith like a grain of mustard seed ye might say unto this sycamine tree, Be thou plucked up by the root from hence, and be thou planted in 7 the sea. It should obey you. And which of you, having a servant plowing or feeding sheep, and when he is come in from the field, will say unto him 8 immediately, Go and sit down to meat? but will say unto him, Make ready for me wherewith I may sup, and gird thy loins, serve me, until I shall eat and drink; 9 and afterward thou also shalt eat and drink? Doth that servant himself 10 perhaps receive thanks because he did the things that were commanded him? So likewise ye, when ye shall have done all those things which are commanded you, say ye, We are servants: what was our duty to do, we have done.

11 And as he went to Jerusalem, and passed between the Samaritans and the 12 Galilaeans, and as he entered into a certain village, behold, ten men that were lepers 13 were standing afar off: and they lifted up their voices, and said unto him, Jesus, 14 our Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And while they were going they were [cleans]ed. 15 And one of them, when he saw that he was cleansed, turned back to him, 16 and with a loud voice glorified God, and fell down on his face before the 17 feet of Jesus, and gave him thanks: and this one was a Samaritan. Jesus answered and said unto him, Were there [not] ten who were cleansed? where are 18 the nine? Not one of them has returned to give glory to God, but this one who 19 is of a strange people. He said [unto him] . . . Go, thy faith hath saved thee.

20 And the Pharisees asked him, saying unto him, When doth the kingdom of God come? He answered and said unto them, The kingdom of God 21 cometh not with observation: and they say not, Here it is! nor, There it is! 22 for behold, the kingdom of God is amongst you. And he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son 23 of man, and ye shall not see it. And if they shall say to you, Lo, He is there! or 24 Lo, here! run not, and go not. For as the lightning lighteneth from end to 25 end of heaven, so shall be the day of the Son of man. But first must he 26 suffer many things, and be rejected of this generation. And as it was in the 27 days of Noah, so shall it be in the days of the Son of man. For they were eating and drinking, and taking wives, and giving in marriage¹, until the day that Noah entered into the ark, and the flood came, and carried 28 them all away. And as it was in the days of Lot; they were eating, and 29 drinking, and buying and selling; and in the day that Lot went out of Sodom 30 he made it rain fire and brimstone from heaven, and destroyed them all. So 31 shall it be in the day when the Son of man is revealed. But in that hour, he who is on the house-top, let him not come down to carry away his stuff

¹ Syriac—
'giving to
men.'

32 from the house: and he that is in the field, let him not return back. And
 33 remember Lot's wife. He who seeketh to save his life shall lose it; and he
 34 who loseth his life shall save it. I tell you, in that night there shall be two
 35 in one bed; the one shall be taken, and one shall be left. Two women shall
 36 be grinding at one mill; the one shall be taken, and one shall be left. And
 37 two shall be in the field; one shall be taken, and one shall be left. They
 say unto him, Where, our Lord? He said unto them, Wheresoever the body
 is, thither will the eagles be gathered together.

18 Again also he spake this parable, that they should be praying at all times,
 2 and that it should not weary them. There was in the city a certain judge, which
 3 feared not God, neither regarded man: and there was a widow in that city; and
 4 she came unto him, saying unto him, Avenge me of mine adversary; and he would
 5 not. Afterward he said within himself, If I fear not God, nor regard man; and
 6 this widow who thus troubles me, I will avenge her, lest at the last she should
 7 come and take hold of me. Jesus said, Hear what the unjust¹ judge saith. God
 8 therefore, shall he not rather take vengeance for his own elect ones, who cry
 9 unto him day and night, and he bears long with them? I tell you, he will
 10 take vengeance for them speedily. Nevertheless shall the Son of man come, [and]
 11 find faith on the earth? And he spake this parable against men who trusted
 12 in themselves that they were righteous, and despised the many: Two men went
 13 up to the temple to pray; the one a Pharisee, and the other a publican. The
 Pharisee stood by himself² praying, I thank thee God, that I am not like the
 14 rest of men, extortioners, nor oppressors, nor adulterers, nor like this publican.
 15 But I fast twice in the week, I give tithes of all that I possess. But the
 16 publican stood afar off, and would not lift up so much as his eyes unto heaven,
 17 but smote upon his breast, saying, God be merciful to me a sinner. I tell you,
 this man went down to his house justified, more than that [man]: for every
 one that exalteth himself shall be humbled; and he that humbleth himself shall
 18 be exalted. And they brought unto him also infants, that he would lay his
 19 hand on them: and his disciples rebuked them. Jesus said unto them, Suffer
 the children to come unto me, and forbid them not: for those who are like
 20 them, theirs is the kingdom of heaven. Verily I say unto you, That whoso shall
 not receive the kingdom of heaven as a child shall not enter therein.

¹ Or,
 'judge of
 iniquity.'

² Or,
 'stood
 praying by
 himself.'

18 And one of the rulers asked him, saying unto him, Good Teacher, what
 19 shall I do that I may inherit eternal life? Jesus said unto him, Why callest
 20 thou me good? there is none good, save one, God. But thou knowest the com-
 mandments, Thou shalt not kill, and thou shalt not commit adultery, thou shalt
 not steal, and thou shalt not bear false witness, Honour thy father and thy
 21 mother. He said, All these things, lo, I have kept them from my youth up.
 22 When Jesus heard [it,] he said unto him, One thing yet thou lackest: sell all
 that thou hast, and give to the poor, and thou shalt have treasure in heaven:
 23 and come, follow me. But when he heard these things, he became exceeding
 24 sorrowful: for he was very rich. When Jesus saw that he was sorrowful, he
 said, How hard it is for them who have riches to enter into the kingdom of God!
 25 For it is easier for a camel to pass through the eye of a needle, than for a
 26 rich man into the kingdom of God. And they that heard it said, Who can
 27 be saved? He said to them, The things that with men are impossible with

28 God are possible. Cepha said unto him, Lo, we have left all that we have, and
29 have followed thee. Jesus saith unto him, Verily I say unto thee, There is
none that have left house, or parents, or brethren, or wife, or children, for the
30 kingdom of God's sake, who shall not receive a hundredfold more in this time,
and in the world to come shall inherit life eternal.

31 And he took his twelve, and said unto them, Behold, we go up to Jeru-
salem, and all the things that are written by the prophets concerning the Son
32 of man shall be accomplished. For he shall be delivered up to the peoples, . . .
33 him, and they shall mock him, and shall spit in his face, and shall scourge him,
34 and shall kill him, and on the third day he shall rise. And they understood
not one of these things: but the saying was hid from them, and they perceived
35 not the things that were said unto them. And as he drew nigh to Jericho, a
36 certain blind man sat by the wayside and begged: and when he heard the
37 voice of the multitude passing by, he asked who it was. They say unto him,
38 Jesus of Nazareth passeth by. And he cried, saying, Jesus, Son of David, have
39 mercy on me. And they that went before Jesus rebuked him, that he should
hold his peace: and he cried so much the more, saying, Son of David, have
40 mercy on me. And Jesus stood and commanded them to bring him: and when
41 he was come to him, he asked him, saying unto him, What wilt thou that I
42 shall do unto thee? He said unto him, Lord, that I may see. Jesus said unto
43 him, See: thy faith hath saved thee. And immediately he saw, and followed
him, and was glorifying God: and all the people saw it, and gave praise unto God.

19 1, 2 And when he had entered and passed through Jericho, a certain man
3 whose name was Zachai, was a chief publican, and was rich, and sought
to see Jesus who he was; and could not because of the crowd, for he was
4 little of stature. And he ran before him, and climbed into a sycamore tree
5 that he might see him, because . . . was to pass . . . saw him he said unto him,
6 Make haste, come down, Zachai, for to-day I must be in thy house. And Zachai
7 made haste, came down, and received him joyfully. And when they saw it,
they murmured, saying, That he had gone in to dwell with a man that is a
8 sinner. And Zachai stood, and said unto Jesus, Behold, Lord, the half of my goods
I give to the poor; and every one that I have defrauded, I restore fourfold.
9 Jesus said unto him, This day is salvation in this house, forasmuch as he also
10 is a son of Abraham; and the Son of man is come to seek and to save that
which was lost.

11 And as they heard these things, he added and spake a parable, because
he was nigh to Jerusalem, and they thought that the kingdom of God was
12 about to be revealed in that hour. He said unto them, A certain man, the son
of a great family, went into a far country to receive a kingdom, and to
13 return. And he called his ten servants, and gave them ten pounds, and said
14 unto them, Trade ye with them till I come. And the citizens hated him, and
sent a messenger after him, saying unto him, We will not have this man to
15 reign over us. And having returned, he commanded [them] to call unto him
those servants to whom he had given the money, that he might know . . . they
16 had traded with. And the first came, saying, Lord, thy pound hath gained ten
17 pounds. He said unto him, Well, good servant: thou hast been found faithful
18 in little, have thou authority over ten cities. And the second came, saying unto

19 him, Lord, thy pound hath made five pounds. And he said also unto him, Have
 20 thou authority also over five cities. And the last one came, saying, Lord, behold,
 21 thy pound which has been with me, laid up in a napkin: for I feared thee,
 for thou art a hard man, thou takest up that thou layedst not down, and
 22 reapest that thou didst not sow. He saith unto him, Out of thy mouth will
 I judge thee, faithless servant. Thou knewest me that I am a hard man, and
 23 I take up what I laid not down, and I reap what I did not sow. Wherefore
 didst thou not put my silver into the bank¹, and then I would have come and
 24 sought mine own with its usury? And he said unto those that stood by him,
 25 Take from him the pound, and give it to him that hath ten pounds. ²For I
 say unto you, That unto every one which hath shall be added; and from him
 27 that hath not, even that he hath shall be taken away from him. But nevertheless
 bring hither those mine enemies, those who would not that I should be king
 28 over them, and slay them before me. And when he had said these things, they
 29 went out from there. And as he was going up to Jerusalem, and had reached
 Bethphage and Bethany, and reached the mount of Olives, he sent two of his
 30 disciples, and said unto them, Go ye into the village over against us; and when
 ye enter, behold, ye shall find a colt tied, on which man never rode: loose him,
 31 and bring him hither. And if any man ask you, Why loose ye him? say thus
 32 unto him, For its Lord it is required. And they that were sent went and found
 33 even as he had said unto them. And as they were loosing the colt, they said
 34 unto them, For its Lord it is required. And they brought the colt to Jesus:
 35 and they cast their garments upon it, and they set Jesus thereon. And as he
 36 journeyed and came, they spread their clothes in the way. When they came
 near to the descent of the Mount of Olives, all the crowd of his disciples
 began to rejoice and to praise God with a loud voice for all that they had
 38 seen; and they were saying, Blessed be the King that cometh in the name of
 39 the Lord: peace in heaven, and glory in the highest. And some of the people
 from amongst the crowd said unto him, Good Teacher, rebuke thy disciples, that
 40 they shout not. He answered and said unto them, Verily I say unto you, If
 41 these should hold their peace, the stones would cry out. And when he was come
 42 near, and saw the city, he wept over it, and said, If even in this thy day
 43 thou hadst known thy peace! but it is hid from thine eyes. But the days shall
 come, that thine enemies shall compass thee round, and press thee in on every
 44 side, and shall throw thee down on the ground, and thy children within thee;
 and they shall not leave in thee stone upon stone; because thou knewest not
 the day of thy visitation.

¹ Syriac—
'on the
table.'

² v. 25 is
omitted.

20

45 And when he went into the temple, he began to cast out them that sold
 46 therein, and said, It is written, My house is the house of prayer: ye have made
 47 it a den of thieves. He taught daily in the temple, and the chief priests and
 48 the scribes and the chief of the people sought to destroy him, and did not find
 what they might do to him: for all the people hung upon him to hear him.
 And it came to pass on one of the days as he taught the people in the
 temple, and preached, and the chief priests and the scribes and the elders stood
 2 up against him, saying unto him, By what authority doest thou these things?
 3 or who is he that gave thee this authority? He answered and said unto them,
 4 I also will ask you a word, tell me: The baptism of John, was it from heaven,

5 or of men? And they reasoned, saying, If we shall say, From heaven; he will
 6 say to us, Why did ye not believe him? And if we say, It is of men, they
 will stone us: for all the people are persuaded concerning John that he is a
 7 prophet. They say unto him, We know not whence it is. Jesus said unto them,
 8 Neither tell I you by what authority I do these things.

9 And he began to speak to them this parable: A certain man planted a
 vineyard, and surrounded it with a hedge, and committed it to husbandmen, and
 10 went away for a long time. And at one of the seasons he sent his servant
 to the husbandmen, that they should give him of the fruit of the vineyard, and
 11 they beat him, and sent him away empty. And he sent yet¹ his other servant:
 12 and him also they wounded; and he sent another, and a third, and him also they
 13 . . . and smote him, and cast him out. The lord of the vineyard said, What
 shall I do? I will send my son, my beloved, it may be they will reverence him.
 14 But when the husbandmen saw him, they reasoned and said, This is the heir,
 15 come let us kill him, and the inheritance shall be ours. And they cast him
 out of the vineyard and killed him. What shall the lord of the vineyard do
 16 unto them? They say, He will destroy the husbandmen, and will give the
 vineyard to others. When they heard these things², they knew certainly that he
 17 spake this parable about them. But he beheld them, and said, What is this
 then that is written, The stone which the builders rejected, it is become the
 18 head of the corner? For whosoever shall fall upon that stone shall be broken;
 19 but on whomsoever it shall fall, it will grind him. And the chief priests and
 the scribes sought to lay hands on him in that hour; and they feared the people.
 20 And afterwards they sent spies which should appear like just men, that
 they might take hold of him with a word, and deliver him to the judg-
 21 ment and to the authority of the governor. And they asked him, saying unto
 him, Teacher, we know that thou sayest and teachest rightly, neither acceptest
 22 thou the faces of man, but teachest the word of God in truth: Is it lawful for
 23 us to give tribute unto Cæsar, or no? But he perceived their malice, and said
 24 unto them, Why tempt ye me? Shew me a penny. The image with the in-
 25 scription, whose is on it? And they shewed it to him, saying, Cæsar's. He
 said unto them, Give what is Cæsar's unto Cæsar, and what is God's unto God.
 26 And they could not take hold of his word before the people: and they mar-
 velled at the answer, and held their peace.

27 Then came near certain of the Sadducees, those which say there is no resur-
 28 rection; and they asked him, saying unto him, Teacher, Moses wrote unto us,
 If any man's brother die, having no children, and leave a wife, his brother
 29 should take his wife, and raise up seed unto his brother. There were seven
 30 brethren amongst us: the first took a wife, and died without children. And the
 31 second took the woman, and he also died childless. And the third also took her;
 32 and in like manner the seven took her: and they died, and left no children. And
 33 the woman died also. In the resurrection, whose [wife] of them shall she be? for
 34 behold, she was wife to the seven of them. Jesus answered and said, The children
 of this world beget and go on begetting: and marry and are given in marriage³:
 35 but those who are worthy of that world, and of that resurrection from the dead,
 36 do not become the wives of men: neither can they die: for they are equal unto the
 37 angels, as the children of the resurrection. But about the dead, that they rise, even

¹ Syriac—
 'he added
 and sent.'

² Or, 'for
 they knew
 that.' A
 line has
 perhaps
 been drop-
 ped here.

³ Syriac—
 'and take
 wives and
 are wives
 to men.'

Moses shewed, when God spake with him from the bush, and said, The Lord, the
 38 God of Abraham, the God of Isaac, and the God of Jacob. And behold, he is not a
 39 God of the dead, but of the living; for all live unto him. Some of the scribes said
 40 unto him, Teacher, thou hast well said. And they durst not ask him anything again.

41 And he said unto them, How say the scribes concerning the Christ, that he is
 42 David's son? And David himself saith in the book of his Psalms, The Lord said
 43 to my Lord, Sit thou on my right hand, till I make thine enemies the stool
 44 beneath thy feet. If David therefore calleth him Lord, how is he his son?

45 And when the people were all listening, he said unto his disciples, Beware of
 46 the scribes, which desire to walk in the porches¹, and love greetings in the
 markets, and the honoured seats in the synagogues, and the chief places at feasts;
 47 and devour the houses of widows, on pretence that they make long their prayers:
 they shall receive greater condemnation.

21 And he lifted his eyes, and saw the rich who were casting their gifts into the
 2 treasury. And he saw also a certain poor widow, and she cast in two mites.
 3 He said, Of a truth I say unto you, that this poor widow hath cast in more than
 4 they all: for they of what abounded to them have cast in unto the offerings: but
 she of what was lacking to her hath cast in all that she possessed.

5 And as some spake of the temple, that it was adorned with goodly stones and
 6 gifts, he said unto them, See ye these stones? the days will come, that there shall
 7 not be left in it stone upon stone that shall not be thrown down. And they asked
 him, saying unto him, Teacher, when shall these things be? and what shall be
 8 the sign when these things begin to be? And he said unto them, Look, lest ye be
 deceived: for many shall come in my name, and shall say, I am he; and, The time
 9 draweth near: go ye not after them. And when ye hear of wars and tumults, be
 not afraid: for these things must first come to pass; but the end hath not yet
 10 arrived. For nation shall rise against nation, and kingdom against kingdom:
 11 and great earthquakes [shall be] in divers places, and pestilences in divers places,
 and famines; and there shall be fearful things from heaven, and great signs shall
 12 be seen. But before all these, they shall lay hands on you, and persecute
 you, and deliver you up to the synagogues, and into prison, and they shall bring
 13 you before kings and rulers for my name's sake. But let it be to you a testimony.

14 And set it in your hearts, that ye be not learning to defend yourselves²: for I will
 15 give you a mouth, and such wisdom that all your adversaries shall not be able to
 16 stand against you. For your brethren shall betray you, and your parents, and
 17 your kinsfolk, and your friends; and they shall put to death some of you. And ye
 18 shall be hated of all men for my name's sake. And one hair of the hair of your
 19 head shall not perish. For in patience ye shall possess your souls. But when ye
 20 shall see Jerusalem compassed with armies, know that her desolation cometh nigh
 21 unto her. And they that are in Judæa, let them flee to the mountain; and they
 that are within her, let them depart from her; and they that are in the villages,
 22 let them not enter her. For these be the days of vengeance, that all which is
 written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those
 24 days! for there shall be great distress, and wrath upon this people. And they shall
 fall by the edge of the sword, and shall be led away captive to every place: and
 Jerusalem shall be trodden down of all the nations, until the times of the nations

¹ Or, 'Stoae.'

² Or, 'apologise.'

25 be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and distress upon the earth, and weakness of the hands of the nations; and
 26 the voice of the sea, and shaking; and men's souls shall go out for fear of what
 27 is about to come on the earth: and the powers of heaven shall shake. And then shall they see the Son of man coming in clouds with great power and with glory.
 28 But when these things begin to come to pass, look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them this parable; Behold the fig tree, and all the trees;
 30 when they begin to shoot forth and yield their fruit, ye understand that summer
 31 is coming nigh. So likewise ye, when ye see these things come to pass, know ye
 32 that the kingdom of God is nigh at hand. Verily I say unto you, This generation¹
 33 shall not pass, till all these things come to pass. Heaven and earth shall pass away: and my words shall not pass away.

¹ Or,
'race,'
'tribe.'

34 But take heed to yourselves, that ye overcharge not your hearts by the eating
 of flesh, and with the drunkenness of wine, and with the care of the world, and
 35 that day rise up against you suddenly. For like a snare shall it come upon all
 36 those who are on the face of the earth. Watch ye therefore always, and pray that
 ye may be worthy to escape from these things that are about to come to pass, and
 37 to stand before the Son of man. And in the daytime he was teaching in the
 temple, and at night he went out, and abode in the mount which is called Beth-
 38 Zeita². And all the people came to him early, to the temple, for to hear [him.]

² Or, 'the
house of
Olives.'

22

And the feast of unleavened bread drew near, which is called the passover.
 2 And the chief priests and scribes sought how they might kill him; for they feared
 3 the people. Now Satan entered into Judah surnamed the Iscariot, who was of the
 4 number of the twelve. And he went and talked with the chief priests and scribes,
 5 how he might betray him unto them. And they were glad, and covenanted to
 6 give him money. And they sought an opportunity for him, so that he might
 betray him unto them apart from the multitude.

7 And when the day of the passover arrived, on which it was the custom
 8 to kill the passover, he sent Cepha and John, and said unto them, Go,
 9 prepare us the passover, that we may eat. They say unto him, Where wilt
 10 thou that we prepare? He said unto them, Behold, when ye enter into the
 city, there shall a man meet you, bearing a pitcher of water; follow him into
 11 the house where he entereth in. And say to the master of the house, Our
 Master saith, Where is the guest-chamber, where I shall eat the passover, I and
 12 my disciples? Behold, he shall shew you a certain large upper room, strewn:
 13 there make ready for us. And they went, and found as he had said unto them:
 14 and they made ready the passover. And when it was the hour, they sat down, he
 15 and his disciples with him. He said unto them, With desire I have desired to eat
 16 the passover with you before I suffer: for I say unto you, I will not any more eat
 19 thereof, until the kingdom of God be perfected. And he took bread, and gave
 thanks over it, and brake, and gave unto them, saying, This is my body which I
 20 give for you: thus do in remembrance of me. And after they had supped, he
 17 took the cup, and gave thanks over it, and said, Take this, share it among your-
 18 selves. This is my blood, the new testament. For I say unto you, that henceforth
 21 I will not drink of this fruit, until the kingdom of God shall come. But never-
 22 theless, behold, the hand of my betrayer is with me on the table. And the Son

of man goeth, as it is determined: but nevertheless, woe unto him by whose hand
 23 he is betrayed! And they began to enquire among themselves, who it was that
 should do this thing.

24 And there was a strife amongst them, who amongst them was great. He
 25 said unto them, The kings of the nations are their lords; and they that have
 26 authority over them and do good are called benefactors. But ye are not so: but
 he that is greatest among you, let him be as the younger; and he that is chief,
 27 as he that doth serve. For whether is greater, he that sitteth at meat, or he
 that serveth? is not he that sitteth at meat? I am as one who serveth among
 28 you. And ye are they which have continued with me in my temptations. And
 29 I promise unto you, as my Father hath promised unto me, a kingdom; that ye
 30 may eat and drink with me at my own table in my kingdom, and sit on twelve
 thrones, judging the twelve tribes of the house of Israel.

31 Simon, Simon, behold, Satan hath desired that he may sift you as wheat:
 32 but I have prayed about thee, that thy faith fail not: and thou also be converted
 33 in time, and establish thy brethren. He said unto him, Lord, I am ready to go
 34 with thee, both into prison, and to death. He said unto him, I say unto thee,
 Cepha, that before the cock has crowed this day, three times thou shalt deny me
 that thou knowest me.

35 He said unto them, When I sent you without purse, and without scrip,
 and without shoes, lacked ye anything? They said unto him, Nothing at all.
 36 He said unto them, Henceforth he that hath a purse, or a scrip, let him take
 it: and he that hath none, let him sell his garment, and buy himself a
 37 sword. For I say unto you, that this also which is written is about to be
 fulfilled in me, He was numbered with the transgressors: and that which
 38 concerneth me is to be accomplished. And they said to Jesus, Behold, here are
 two swords. He said unto them, They are enough for you.

39 And he came out, and went, as he was wont, to the mount which is called
 40 of Beth¹ Zaita, and his disciples were with him. And when he reached the place,
 41 he said unto them, Pray that ye enter not into temptation. And he withdrew
 42 from them about a stone's cast, and he kneeled down, and prayed, saying,
 Father, if thou be willing, let this cup pass from me: but not my will be
 45 done, but thine. ²And he rose from his prayer, and came to his disciples, and
 46 found them sleeping for their sorrow, and said unto them, Why sleep ye? rise,
 pray, that ye enter not into temptation.

47 While he yet spake, there appeared a great multitude, and he that was
 called Judah, one of the twelve, came before them, and he drew near to kiss
 48 Jesus. Jesus said unto him, Judah, betrayest thou the Son of man with a
 49 kiss? But when his disciples saw what was going to happen, they said unto
 50 him, Our Lord, shall we strike them with the sword? And one of them struck
 51 the servant of the high priest, and took off his right ear. Jesus answered and
 52 said, It is enough thus far. And he touched his ear, and healed it. And
 he said unto those who came against him, the chief priests, and the soldiers,
 and the elders, As against a thief are ye come out against me, with swords
 53 and staves³? Every day that I was with you in the temple, ye stretched not
 forth hands against me: but this is your hour, and your power of darkness.
 54 And they seized him, and brought him to the house of the high priest.

¹ i.e. 'the house of Olives.'

² vv. 43, 44 are omitted.

³ Or, 'cudgels.'

54 But Cepha was following him afar off. And a fire was laid in the midst
 55 of the court, and they were sitting round it, and Cepha was sitting amongst
 56 them. And a certain maid saw him as he sat by the fire, and looked at him,
 57 and said, This one also was with him. And he denied, saying, Woman, I know
 58 him not. And after a little while, another also saw him, and said unto him,
 Thou also art one of them. But he said unto him, Let [me] alone, man, I know
 59 [him] not. And it came to pass that about an hour after, another confidently
 affirmed, saying, Of a truth this [fellow] was also with him; for he also is a
 60 Galilæan. Cepha said, Man, I understand not what thou sayest. And immediately
 61 the cock crew. And Jesus turned, and looked upon Cepha. And Cepha
 remembered the word of Jesus, that he had said unto him, Before the cock
 62 has crowed this day, thou shalt deny me thrice. And he went out, and
 63 wept bitterly. And the men that held him mocked him, and struck him.
 64 And they blindfolded him, saying unto him, Prophesy, who is it that struck
 65 thee? And again many other things they blasphemed and spake against him.
 66 And when it was day, the elders of the people and the chief priests and the
 67 scribes came together, and led him up into their council, saying, If thou art
 68 the Christ, tell us. He said unto them, If I tell you, ye will not believe me: and
 69 if I ask you, ye will not give me an answer, nor even let me go. For henceforth
 70 shall the Son of man sit on the right hand of God. They all said, Art thou
 71 then the Son of God? He said unto them, Ye say that I am he. They said,
 What need have we of witness? for lo, we have heard from his mouth.

23 1, 2 And the whole multitude arose, and brought him unto Pilate. And they
 began to accuse him, saying, We found this [fellow] perverting our nation, and
 forbidding us to give tribute to Cæsar, saying about himself, that he is the king,
 3 the Christ. Pilate saith unto him, Art thou then the King of the Jews? He
 4 answered and said to him, Thou sayest that I am. Pilate said to the chief
 5 priests and to the multitude, I find no accusation against this man. But they
 6 cried, saying, He has stirred up the people, teaching throughout all Jewry,
 beginning from Galilee unto this place. But when Pilate heard them say that he
 7 was of Galilee, and when he heard that he was under the jurisdiction of Herod,
 he sent him to Herod, because Herod himself also was at Jerusalem in those
 8 days. Now when Herod saw Jesus, he rejoiced exceedingly: for he had been
 desirous to see him for a long time, because he had heard about him; and he
 9 hoped to see some sign done by him. Then he questioned with him in cunning
 10 words; but Jesus returned him no answer. ¹Then Pilate called the chief priests,
 11 and the rulers, and all the people, and said unto them, Ye brought this man
 12 unto me, and ye said that he stirreth up your people: and I have examined
 him in your presence, and have found nothing against him of the things whereof
 13 ye accuse him: no, nor yet Herod: for I sent him to him; nothing that is
 14 worthy of death did he find against him, nor has anything worthy of death
 15 been done by him. I will therefore chastise him, and release him. And all
 16 the people² cried out³, saying, Take away this [man], and release Bar-Abba: he
 17 who because of wicked deeds and murder was cast into prison. And Pilate was
 18 wont to release one prisoner unto them at the feast. And again Pilate called
 19 them, and said unto them, because he was willing to release Jesus, Whom will
 20 ye that I release unto you? But they cried, Crucify him, crucify him.
 21

¹ vv. 10,
 11, 12 are
 omitted.

² Trans-
 pose v. 17.

³ Or, 'gave
 voice.'

22 Then he said unto them the third time, Why, what evil hath he done? for I find
 nothing worthy of death against him: I will therefore chastise him, and let him
 23 go. And they were instant with a loud voice, saying unto him that he might
 be crucified. And their voice prevailed, and the chief priests were with them.
 24 And Pilate commanded that their will should be done. And he released unto
 25 them him who for murder and wicked deeds was cast into prison, as they had
 26 requested: and he delivered Jesus to their will. And as they led him away,
 they laid hold upon one Simon, a Cyrenian, coming out of the country, that
 27 he might bear the cross, and follow Jesus. And there followed him a great
 company of people, and of women, who lamented about him, and wailed.

28 And Jesus turned, and said unto them, Daughters of Jerusalem, weep
 29 not for me, but weep for yourselves, and for your children. For the days are
 coming, in the which they shall say, Blessed are the barren, and the wombs
 30 that have not borne, and the paps that have not given suck. And then
 shall they¹ begin to say to the mountains, Fall on us; and to the hills,
 31 Cover us. [They] who do these things in the moist tree, what shall they do
 32 in the dry? And there came with him two malefactors to be put to death.
 33 And when they were come to the place, which is called a Skull², they crucified
 him there, and those malefactors, one on his right hand, and the other on
 34 his left. And they parted his garments, and cast lots on them. And the
 35 people stood beholding. And the rulers also with them derided him, saying, He
 36 saved others; let him save himself, if he be the Christ, the chosen of God. And
 37 the soldiers also mocked him, and they were coming near him, saying, Hail to
 thee! If thou be the king of the Jews, save thyself. And they placed also on
 38 his head a crown of thorns. And an inscription was written and placed over him,
 39 This is the King of the Jews. Now one of the malefactors which were crucified,
 blasphemed against him, saying to him, Art not thou the Christ? save thyself,
 40 and us also. And his other companion rebuked him, saying unto him, Dost thou
 41 not even fear God? for behold, we also are in the condemnation. And behold, we
 are recompensed as we are worthy, and as we have done: but this man, nothing
 42 at all that is hateful hath been done by him. And he said unto Jesus, Lord,
 43 remember me when thou comest in thy kingdom. Jesus said unto him, Verily I
 44 say unto thee, To day shalt thou be with me in paradise. And it was about
 the sixth hour, and there was a darkness over all the earth³ until the ninth hour.
 45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And Jesus cried with a loud voice, and said, Father, into thy hands I
 47 place my spirit: and he expired⁴. And when the centurion saw what had
 48 happened, he glorified God, saying, Certainly this was a righteous man. And
 all those who had ventured there, and saw what happened, smote upon their
 breasts, saying, Woe to us, what hath befallen us! woe to us for our sins!
 49 And all the acquaintances of Jesus were standing afar off, and the women
 50 who came with him from Galilee, beholding these things. And a certain man
 51 whose name was Joseph, he was a counsellor, a just man, and a good, from
 Ramtha, a village of Judæa, and he was looking for the kingdom of heaven.
 52 This man, who had not consented to the accusers, went unto Pilate, and asked
 53 the body..... wherein never..... was the preparation.....
 54 and the sabbath was dawning. And the women who came with him from Galilee,
 55

¹ Syriac—
feminine.² Syriac—
'Carcafta.'³ Or,
'land.'⁴ Or,
'ended.'

went to the sepulchre in their footsteps, and saw the body while they brought
56 it in there, and returned, and prepared spices and sweet ointment; and rested
on the sabbath according as is commanded.

24 Now upon the first day of the week, very early in the morning, they came
unto the sepulchre, and they brought what they had prepared, and other women
2 came with them. And they found the stone rolled away from the sepulchre.
3 And they entered in, and found not the body of Jesus. And as they were
4 grieved about this, there appeared two men standing above them, and their
5 garment was dazzling: and they were afraid, and bowed their heads, and looked
on the ground for their fear. These men said unto them, Why seek ye the
6 living among the dead? He is not here, but is risen: remember what he spake
7 unto you when he was yet in Galilee, and said unto you, The Son of man must
be delivered into the hands of sinful men, and be crucified, and in three days
8 rise. And they remembered these words, and returned from the sepulchre, and told
9 these words unto the eleven, and the rest of the disciples. Mary the Magdalene,
10 and Joanna, and Mary the daughter of James, and the rest who were with
11 them, they told the apostles. And they appeared in their eyes as if they had
12 spoken these words from their wonder, and they believed them not. But Simon
arose, and ran unto the sepulchre; and he stooped down and saw the linen
clothes only, and he went home, and wondered what had come to pass.

13 And he appeared unto two of them the same day as they were going to
14 a village called Emmaus, distant from Jerusalem threescore furlongs. And they
15 talked with each other of all these things which had happened. And while
they were talking and enquiring, Jesus came and made up to them, and walked
16 with them. And their eyes were holden that they should not perceive him.
17 He said unto them, What are these words which ye talk of whilst ye are sad?
18 One of them, whose name was Cleopa, said unto him, Art thou then a stranger
19 from Jerusalem, who hast not known what is come to pass there? He said unto
them, What? They said unto him, Concerning Jesus the Nazarene, which was
a man, a prophet, and he was able in power, and in deed and in word before
20 God and before all the people: and the chief priests and elders delivered him
21 to the judgment of death, and crucified him. And we supposed that it was he
who was to have redeemed Israel: and behold, it is three days since all these
22 things happened. And certain women also of us went to the sepulchre, where
23 he had been laid; and when they found not his body, they came, saying to
us, We have seen angels there, and we were amazed, and they said about him
24 that he was alive. And also some of us went to the sepulchre, and found it even
so as the women had said: but him they saw not.

25 Then said Jesus unto them, O devoid of understanding, and heavy of heart
26 to believe from all the things that the prophets have spoken! Ought not Christ
27 to have suffered these things, and to enter into his glory? And he began to
speak to them from Moses, and from all the prophets, and expounded unto
28 them concerning himself from all the scriptures. And they drew nigh to the
village whither they went: and he appeared to them as if he would have
29 gone to a further place. And they began to entreat him that he would be
with them, because it was nearly dark. And he went in with them as if he
30 would tarry with them. And as he sat at meat, he took bread, and blessed,

31 and brake, and gave to them. And immediately their eyes were opened, and
 32 they knew him; and he was lifted away from them. And they said one to
 another, Was not our heart heavy¹ by the way, while he expounded to us the
 33 scriptures? And they rose up the same hour, and returned to Jerusalem, and
 found the eleven gathered together, and them that were with them. And he
 34 hath appeared. And they ... saying, Our Lord is risen indeed, and hath appeared
 35 to Simon. And they also told what things had happened in the way, and how
 he was known as he brake bread.

¹ heavy, or
 burning,
 —only the
 difference
 of a dot.

36 And while they thus spake, he was found standing amongst them, and said
 37 unto them, Peace be with you. But they were shaken and terrified, and supposed
 38 that they had seen a spirit. Then Jesus said unto them, Why are ye shaken, and
 39 why do thoughts arise in your hearts? Behold, see my hands and my feet, and
 feel and see that it is I: for a spirit ... flesh and bones, as see me
 40 When not were. Again he said unto them, Have ye here anything to
 41 eat? And they gave unto him a piece of a broiled fish. And when he had taken
 42 it, he ate before their eyes. He said unto them, These words I spake unto you,
 43 while I was with you, that all things might be fulfilled, which are written
 44 concerning me in the law of Moses, and in the prophets, and in the psalms. And
 45 then he opened their understanding, to understand the scriptures, and said
 unto them, Thus it behoved the Christ from the dead in three days:
 47 and that repentance and remission of sins should be preached in my name,
 48 among all nations, and the beginning [should be] at Jerusalem. And ye are
 49 witnesses of these things. And I send upon you the promise of my Father: tarry
 50 ye in the city, until ye be clothed with power from on high. And he led them
 51 out as far as to Bethany, and he lifted up his hands, and blessed them. And
 52 while he blessed them, he was lifted up from them. And they returned to
 53 Jerusalem with great joy: and were continually blessing God in the temple.

[HERE] ENDETH THE GOSPEL OF LUKE.

THE GOSPEL OF JOHN.

[i. 1—24 *is lost.*]

1 25 . . . baptizest thou then, if thou art not the Christ, nor even Elia, nor even a
26 prophet? John said unto them, I baptize with water: but among you standeth he
27 whom ye know not; he who cometh after me, he, whose shoe's latchet I am not
28 worthy to unloose. These things he spake in Beth 'Abara beyond Jordan, where
John was baptizing.

29 And the . . . day Jesus coming unto him and said . . . of God who taketh
30 away the sin of the world. This is he of whom I said, A man cometh after
31 me, and he was before me: because he existed before me. And I knew him
not; but that he should be made known to Israel, I am come to baptize
32 with water. And John bare record, saying, I saw the Spirit . . . descended
33 from heaven, and abode upon him. And I knew him not: but he that sent me
to baptize said unto me, Upon whom thou shalt see the Spirit descending and
34 abiding upon him, the same is he which baptizeth with the Holy Ghost. And I
saw and bare record that this is the chosen of God.

35 And the next day John stood, and two of his disciples with him; and he
36 looked upon Jesus as he walked, and said, Behold I see the Lamb of God! And
37 when those disciples heard John speak, they followed him. And our Lord turned,
and said unto them, What seek ye? They say unto him, Our Master¹, where art
38 thou? He saith unto them, Come and ye shall see. And they followed him, and
saw where he was, and they were with him that day: and it was about the tenth
40 hour. And the name of one of these disciples of John was Andrew, the brother
41 of Simon. And Andrew saw Simon his brother on that day, and saith unto him,
42 My brother, we have found the Messiah². And he led him and he came to our
Lord. And our Lord beheld him, and said unto him, Thou art Simon the son of
Jona: thou shalt be called Cepha, which is being interpreted into Greek, Peter.

¹ Or,
'Rabban.'

² Or, 'the
Christ.'

43 The day following, he would go forth into Galilee, and findeth Philip, and our
44 Lord saith unto him, Follow me. Now Philip was by his family of Beth Saida, of
45 the city of Andrew and Simon. And Philip findeth Nathanael, and Philip saith
unto Nathanael, He of whom Moses wrote, and the prophets, we have found him,
46 that he is Jesus the son of Joseph of Nazareth. Nathanael said unto him, Can
there any good thing come out of Nazareth? Philip saith unto him, Come, and
47 thou shalt see. And . . . saw him . . .

[i. 47 to ii. 15 *is lost.*]

2¹⁶ And said unto them that sold doves, Take these things hence; and make not
 17 my Father's house an house of merchandise. When he did these things his
 disciples remembered that it was written, The zeal of thine house hath eaten me
 18 up. The Jews say unto him, What is the sign that . . . shewest unto us, that
 19 thou doest these things? Our Lord answered and said unto them, Destroy the
 20 temple, and in three days, I will raise it up. They say unto him, In forty and six
 21 years this temple was built, and in three days thou wilt build it? But he spake
 22 of the temple of his body. But when he was risen from the dead, his disciples
 remembered that he had said this; and they believed the scripture, and the word
 which our Lord had said.

23 And when he was in Jerusalem, in the days of the feast of unleavened bread,
 many¹ believed on our Lord, because they saw the signs which he did to them. ¹ Syriac—
 24 But our Lord did not trust himself to them, and needed not that any man should
 25 testify about the work of man: for he knew the heart in man what it is. 'and
 many.'

3 Now there was there a man of the Pharisees, named Nicodemus, and this man
 2 was a ruler of the Jews. He came to our Lord by night, and said unto him,
 Rabbi, we know that thou art sent to us from God, a teacher: because no man
 3 can do these signs, except he whom God is with. Our Lord said unto him, Verily,
 verily, I say unto thee, that if a man be not born again², he cannot see the ² Syriac—
 4 kingdom of God. Nicodemus saith unto him, How can an old man be born? can 'from
 5 he perhaps enter again into the womb of his mother, and be born again? Our the be-
 Lord said unto him, Verily, verily, I say unto thee, that if a man be not born of ginning.'
 6 the Spirit and water, he cannot enter the kingdom of God. That which is born
 of the flesh is flesh; and that which is born of the Spirit is spirit; because God
 7 is a living Spirit. And marvel not that I told you to be born. The wind bloweth
 8 where it listeth, and thou hearest the sound thereof, but thou knowest not whence
 it cometh, nor whither it goeth: so are they which are born of water and the
 9 Spirit. Nicodemus said unto him, How can this be? Our Lord said unto him,
 10 Art thou a teacher of Israel, and knowest not these things? Verily I say unto
 thee, that what we know we speak, and what we have seen we testify; and ye
 12 receive not our witness. If I have told you of things on the earth, and ye believe
 13 not, how, if I tell you of things that are in heaven, will ye believe me? and no
 man hath ascended up to heaven, but he that came down from heaven, the Son of
 14 man which is from heaven. And as Moses lifted up the serpent in the wilderness,
 15 even so must the Son of man be lifted up: that whosoever believeth in him
 16 should not perish, but should have eternal life. For God so loved the world, that
 he gave his only Son, that whosoever believeth in him should not perish, but
 17 should have . . . life. For God sent [not] his Son into the world to judge the
 18 world; but that the world through him might be saved. He that believeth on
 him is not judged: and he that believeth not in him is condemned, because
 19 he hath not believed in the name of the only Son. This is condemnation, that
 light is come into the world, and the world loved darkness rather than light
 20 because its deeds were evil. For every one that doeth hateful things hateth the
 21 light, neither cometh to the light, lest his deeds should be seen. And he that
 doeth . . . cometh near to the light, that his work may be seen . . . wrought in God.

22 And after these things our Lord and his disciples came to Judæa; and there ³ Or, 'the
 23 he baptized, and dwelt with them. And John also was baptizing in 'Ain Nun ³ Fish
 spring.'

near to Salim, because there was much water there: and the people came, and were baptized. For John was not yet cast into prison.

Then there was a question between one of John's disciples and a Jew about purifying. And they came unto John, and said unto him, Our Master¹, he that was with thee beyond Jordan, to whom thou barest witness, behold, he also baptizeth, and many come to him. John said unto them, A man can take nothing at all, except it be given him from heaven. But ye bear me witness, that I said, I am not the Christ, but I am the messenger who is before him. Because he that hath the bride is the bridegroom: and the friend of the bridegroom is he who standeth and heareth him, and rejoiceth with great joy because of the bridegroom's voice: this my joy, behold, it is fulfilled. Therefore it is fitting to him that he increase, and to me that I decrease. Because he that cometh from above is above all: he that is of the earth is on the earth, and speaketh of the earth: and he that cometh from heaven is above²..... hath set to his seal that God is true. Because that he whom God hath sent speaketh the words of God, for not by his measure doth God the Father give, but he.... his Son, and hath given all into his hands. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God shall abide on him.

² v. 32 is illegible.

But when our Lord knew that the Pharisees had heard..... more disciples than John. Because our Lord alone baptized not, but his disciples. And he left..... again to Galilee. When..... Samaria. And he came to a certain town of the Samaritans, which was called Shechem, over against the field which Jacob gave to Joseph his son. And the fountain of water of Jacob was there. And our Lord came and sat above the fountain... that he might rest from the toil of the way. And his disciples had gone up to that town to buy themselves food. And while our Lord sat, it was the sixth hour. And there cometh a certain woman of Samaria to draw water: and our Lord said unto her, Give me water to drink. The Samaritan woman said unto him, Lo, thou art a Jew. How dost thou ask me for water to drink? for the Jews have no dealings with the Samaritans. He said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. She said unto him, Thou hast not even a pitcher, and the well is deep: from whence hast thou living water? Art thou perhaps greater than Jacob our father, which gave us this well, and he also drank from it, and his children, and his cattle? Our Lord said unto her, Whosoever drinketh of this water shall thirst again: and whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Lord, give me to drink of this water, that I thirst not, neither come to draw from here. Our Lord said unto her, Go, call thy husband to me, and come hither. She said unto him, I have no husband. Our Lord said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this saidst thou truly. She said unto him, Lord, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that Jerusalem is the house of worship. Our Lord said unto her, Woman, believe, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: and we worship

23 what we know: for salvation is from Judah. But behold, the hour cometh, and
 24 now is, when the true worshippers shall worship the Father in spirit and in truth:
 25 for the Father even seeketh these worshippers, those who worship him in spirit
 26 and in truth. The woman saith, Behold, the Christ¹ cometh: and when he is come,
 27 he will give everything. Our Lord saith unto her, I that speak unto thee am he.
 28 And while they were talking, his disciples came and wondered that he was standing
 29 and talking with the woman; yet they did not say a word unto him, either What
 30 seekest thou? or what hast thou said unto her? And the woman left her water-pot,
 31 and ran to the city, and saith, Come, see a man, which told me all things that I
 32 have done: is not this perhaps the Christ? And every one who heard went out to
 33 him. And his disciples prayed him to eat bread with them. He said unto them, I
 34 have meat to eat that ye know not of. They said one to another, Hath any man
 35 perhaps brought him aught to eat? He saith unto them, My own meat is to do
 36 the will of him that sent me, and to finish his work. Say ye not, There are yet
 37 four months, and the harvest cometh? behold, I say unto you, Lift up your eyes,
 and see the fields; that they are white and have come to the harvest. And
 the reaper straightway receiveth wages, and gathereth fruit unto life eternal, and
 the sower and the reaper shall rejoice together. For herein is a word of truth,
 One soweth, and another reapeth.

[iv. 38 to v. 5 is lost.]

5 our Lord knew that he had been lying down for a long time, he said
 7 unto him, Wilt thou become sound? He said unto him, Sir, I have no man, who,
 when the water is troubled, will put me into the pool; but while I am coming,
 8 another goeth down before me. Our Lord said unto him, Rise, take up thy bed
 9 and walk. And immediately that man was made whole, and he arose, took up his
 10 bed, and walked. And that day was the sabbath. And when the Jews saw him,
 11 they said unto him, It is not lawful for thee to carry thy bed. And he that was
 healed said unto them, He that made me whole, the same said unto me, Take
 12 up thy bed, and walk.² And that man wist not who it was: for our Lord had
 13 conveyed himself away from the place to another³ from the press. After these
 14 things our Lord findeth him in the temple, and said unto him, Behold, thou art
 15 whole: sin not again, lest a worse [thing] than that happen unto thee. And the
 16 man went and told the Jews that it was Jesus, which had made him whole. And
 therefore did the Jews persecute our Lord, because he had done these things on the
 17 sabbath. But our Lord said unto them, My Father doeth a work hitherto, because
 18 of this I also work. But the Jews sought to kill him because of this word, not
 only because he had broken the sabbath, but because he had called God his Father,
 19 and had made himself equal with God. Our Lord said unto them, Verily, I say
 unto you, The Son can do nothing of himself, but what he seeth his Father
 do; for what things his Father doeth, these also doeth the Son likewise.
 20 For the Father loveth his Son, and sheweth him all things that he doeth; and
 21 more things than these unto him the dead, and raiseth them up,
 22 even so the Son also quickeneth those who believe in him. For the Father
 23 judgeth no man, but hath committed all judgment unto his Son: that all men
 24 the Father which hath sent him. Verily, verily, I say unto you, He that
 heareth my word, and believeth on him that sent me, hath everlasting life, and

² v. 12 is
 omitted.
³ Literally,
 'to its
 fellow.'

25 shall not come into judgment, but hath departed from death unto life. Verily, verily, I say

[vv. 26 to 45 are lost.]

46 ye would have believed me also: for he wrote of me. And if ye believe
47 not in his writings, how shall ye believe in my own words?

6 After these things our Lord went across the lake of Galilee, of Tiberias.
2 And a great multitude followed him, because they saw the signs which he
3 did on the sick. And our Lord went up into a mountain, and there he sat with
4 his disciples. And the feast of the unleavened bread of the Jews was nigh.
5 And our Lord lifted up his eyes, and saw a great multitude come unto him;
he saith unto Philip, Whence shall we buy bread for these people, that they
6 may eat? But he asked him this, as proving him: for he knew what he was
7 about to do. Philip said unto him, Two hundred pennyworth of bread is not
8 sufficient for them, while they eat little by little. One of his disciples, whose
9 name was Andrew, Simon Cepha's brother, saith unto him, A certain lad here
hath five barley loaves, and two fishes: but what are they¹ to all these?

¹ Syr.
'what do
they.'

10 He said unto them, Make the men sit down. Now there was much grass
in the place. He said unto them, Go, make the men sit down on the green.
11 And when they had made them sit down, then took Jesus those five loaves and
two fishes; and lifted up to heaven and he distributed to his dis-
12 ciples, were filled, he said unto his disciples, Gather up the fragments that
13 remain, that nothing be lost. And they gathered the fragments that remained
of them, and they filled twelve baskets with the remains of these five barley
loaves and of these two fishes. Now the men which did eat of this bread
14 were five thousand. Now those people when they saw that sign which he
did, said, This is of a truth that prophet that cometh into the world.
15 And they were considering that they might snatch him away, that they might
make him a king, but Jesus knowing [it] left them, and withdrew to the moun-
16 tain himself alone. And when it was evening, his disciples went down unto the
17 sea; and they sat in a ship, and went over to Capernaum, because it had
18 become dark, and Jesus had not come to them. And the lake was tumultuous
19 against them, and a great wind blew, and when five or thirty furlongs
and they saw Jesus coming upon them, and as he drew near unto their
20 ship: from their fear But Jesus said unto them, It is I; be not
21 afraid. And when they had taken him into the ship, immediately the ship was
22 at the place whither they were going. And the day was
23 other boats came from Tiberius place to Caper Naum, to the
24 other side of the lake, and they were seeking him. And when they had found
25 him, they said unto him when camest thou? Jesus said unto them, Verily
I say unto you, It was not because ye saw that ye sought me, but
27 because ye did eat the bread, and were filled. Labour not for the meat which
perisheth, but labour for the meat which endureth unto everlasting life, which
the Son of Man shall give unto you; for this one hath God the Father sealed.
28 They say unto him, What shall we do, that we may labour for the works of
29 God? Jesus said unto them, This is the work of God, that ye believe on him
30 whom he hath sent. They say unto him, What sign shewest thou then

31 in thee? Our fathers did eat manna in the wilderness; as it is written, He gave
 32 them bread from heaven. Verily, verily, I say unto you, Moses gave you not
 the bread from heaven; but my Father giveth you the bread of truth from heaven.
 33 For the bread of God is he¹ which cometh down from heaven, and giveth life unto
 34 the world. They say unto him, Our Lord, at all times give us of this bread.
 35 He said unto them, I am, the bread of life: he that cometh unto me shall not
 36 hunger, and he that believeth on me shall never thirst. But I said unto you
 37 that ye have seen and believe not. Every one that the Father hath given
 38 me shall come to me; and him that cometh to me I will not cast out. For I
 came down from heaven, not that I might do my will, but that I might do the
 39 will of my Father who sent me. This is it², that of all which he hath given me
 I should not lose anything at all, but I should raise it up at the last day.
 40 Because this is his will, who believeth on the Son may have everlasting
 41 life; and I will raise him up at the last day. But the Jews murmured because
 42 he said, I am the bread which came down from heaven. And they said, Is not
 this Jesus Bar Joseph, and we know his father? how saith he that he came
 43 down from heaven? He said unto them, Murmur not one to another. No man
 44 can come unto me, except he whom the Father who sent me, draweth: and I
 45 will raise him up at the last day. For it is written in the prophets, They shall
 be all taught of God. Every one that hath heard of the Father, and hath
 46 learned of him, cometh unto me. It is not because any man hath seen the
 47 Father, but he which is with God, he hath seen God the Father. Verily,
 48 verily, I say unto you, He that believeth on God hath life. I am that bread of
 49 life. Your fathers did eat manna in the wilderness, and are dead. This is the
 50 bread that came down from heaven, that a man may eat thereof, and not die.
 51 I am the living bread which came down from heaven; and he who eateth of the
 bread shall live for ever: and the bread that I will give is my body, which is for
 52 the life of the world. And the Jews strove with each other, saying, How can this
 53 [man] give us his body to eat? And Jesus said unto them, Verily, verily, I say unto
 you, That if ye eat not the body of the Son of man, and drink his blood, ye have
 54 no life in you. But whoso eateth his body, and drinketh his blood, hath eternal
 55 life; and I will raise him up at the last day. My body is meat indeed, and my
 56 blood is drink indeed. He that eateth my body, and drinketh my blood, is in me,
 57 and I in him. As the living Father hath sent me, and I live because of my
 58 Father: he that eateth my body shall be alive because of me. This is that
 bread which came down from heaven: not like that which your fathers did eat,
 59 and are dead: he that eateth of this bread shall live for ever. These things
 60 said he in Capernaum, in the synagogue as he taught. And many of his disciples
 61 said, This saying is hard; who can hear it³? But when Jesus knew that his
 62 disciples murmured, he said unto them, Doth this offend you? But if ye shall
 63 see the Son of man ascend up to the place where he was before? It is the
 spirit that quickeneth the body; but ye say the body profiteth nothing: the
 64 words that I speak with you, they are spirit and life. But there are some of
 you that believe not. For Jesus knew from the beginning who should betray
 65 him. He said unto them, Therefore said I unto you, that no man can come
 66 unto me, except it were given unto him of the Father. Because of that saying
 67 many of his disciples went their way, and walked not with him. He said unto
 68 his twelve, And ye also, ye will surely go away? Simon Cepha said unto him,

¹ Or, 'that.'² The scribe has perhaps dropped a line: "is the will of him that sent me."³ Or, 'him.'

69 Lord, to whom shall we go? thou hast the word of eternal life. We have believed
 70 and known that thou art the Christ, the Son of God. He said unto them, Have
 71 not I chosen you all, and one even of you is Satan? But he spake about
 Judah the Iscariot because he was ready to betray him, [being] one of the twelve.

7 After these things Jesus walked in Galilee: because he would not walk openly
 2 in Judæa, because the Jews were seeking to kill him. And at that time the
 3 feast of the Jews of tabernacles was at hand. And his brothers came near to
 Jesus, and said unto him, Depart hence to Judæa, that thy disciples may see
 4 the works that thou doest. For there is no man that doeth anything in secret,
 and wisheth that he may become manifest. If thou do these things, shew thyself
 5 to the world. For until then not even his brethren believed in him. Jesus
 6 said unto them, My time is not yet come: but your time is alway. And the
 world cannot hate you; but me the world hateth because I testify against it,
 8 that its works are evil. Go ye up unto the feast: I go not up unto this feast;
 9 because my time is not yet full come¹. [When] he had said these things he abode
 10 in Galilee. And after his brethren had gone up, then he also went up unto the
 11 feast, not openly, but in secret. And the Jews sought him there at the feast, and
 12 said, Where is he? And there was much murmuring because of him in that great
 multitude which had come to the feast, and some there were who said, He
 is good; and some there were who said, He is not good, but he deceiveth
 13 the people. But no man spake openly about him, because they were afraid
 14 of the people. And in the midst of the days of the feast² of tabernacles,
 15 Jesus went up to the temple, and taught. And the Jews marvelled, saying, How
 16 knoweth this man letters, who hath not learned? Jesus answered and said unto
 17 them, My doctrine is not mine, but his that sent me. Whoso will do his will,
 he shall know this doctrine, whether it be of God, or whether it is from my
 18 own mind that I speak. He who speaketh from his own mind, seeketh glory to
 20 himself: and he who seeketh the glory of him that sent him, is true, and iniquity
 19 is not in his heart. Did not Moses give you the law? and not one of you keepeth
 20 his commandments. Why do ye seek to kill me? The multitudes say unto him,
 21 A demon is in thee; who seeketh to kill thee? Jesus said unto them, I have
 22 done one work in your sight, and ye all marvel. Moses therefore gave unto you
 circumcision; not because it is of Moses, but because it is of your fathers; and
 23 ye on the sabbath day circumcise a man. For if a man be circumcised on the
 sabbath day, that the law of Moses should not be broken; are ye angry because
 24 I have made a man every whit whole on the sabbath day? Judge not by faces,
 25 but judge righteous judgment. And some of them of Jerusalem said, Is not this
 26 he whom they seek to kill? And lo, [it is] openly, and no man says anything to him.
 27 Perhaps the elders know in truth that this is the Christ? But behold, we know this
 [man] whence he is: and the Christ when he cometh, no man knoweth whence he is.
 28 And Jesus lifted up his voice, as he taught in the temple, saying, Ye know
 me, and ye know whence I am: I am not come of myself, but he that sent me is
 29 true, and ye know him not. For I know him: because I was with him, and he
 30 hath sent me. And they sought to take him: but no man laid hands on him,
 31 because his hour was not yet come. But many of that town believed on him, and
 said, The Christ when he cometh, will he shew more signs than this [man] sheweth?

¹ Or,
 'accom-
 plished.'

² Syriac—
 'and when
 the days of
 the feast
 were
 divided.'

32 And the chief priests and Pharisees heard that the people murmured; and
 33 they sent officers to take him. Jesus said unto them, Yet a little while I am with

34 you, and I go unto him that sent me, and ye shall seek me, and shall not find me:
 35 and whither I go, ye cannot come. The Jews said among themselves, Whither will
 this [man] go, that we shall not find him? will he perhaps go teaching the seed of
 36 the Gentiles, that we shall not find him? And what is the word that he said, I
 go away, and ye shall not find me: and that he said, Whither I go, ye cannot
 37 come? And in the great day of the feast, Jesus stood and cried, saying, Whoso
 38 thirsteth, let him come unto me, and drink. Every one that believeth on me, as
 39 the scripture hath said, rivers of living water shall flow out of his belly. But this
 he spake of the Spirit, which they that believed on him should receive: for till
 that time the Spirit was not yet given; because Jesus had not yet received his
 40 glory. But some people of the crowd who heard, said, Of a truth this is the
 41 Christ. And others said, How shall the Christ come out of Galilee? Is it not
 42 written thus, That the Christ shall be of the seed of David, and shall come from
 43 Beth Lehem, David's own town? And there was a division among the crowd be-
 44 cause of him. And there were others who would have taken him, but no man
 45 was able to lay hands on him. And those officers returned, and came to those
 multitudes and to the Pharisees; and the priests and Pharisees said unto them,
 46 Why have ye not brought him? The officers said to them, Never man spake what
 47 this man spake. The Pharisees said to those officers, Are ye also perhaps deceived?
 48 For who of the chief men or of the Pharisees has believed on him? only this mob
 49 who knoweth not the law. Nicodemus¹ said unto them, he that came unto
 50 him before by night, The law, doth it judge any man, until we hear him, and
 51 him before by night, The law, doth it judge any man, until we hear him, and
 52 know what he did? They say unto him, Art thou perhaps also of Galilee?
 Search, and look, for no prophet ariseth out of Galilee.²

¹ MS. 'Ni-
codemus.'

8 ³Again Jesus said unto them, I am the light of the world: he that followeth
 13 me doth not walk in darkness, but findeth the light of life. The Jews said
 14 unto him, Thou bearest record of thyself; and thy record is not true. Jesus said
 unto them, Even if I bear record of myself, my record is true: because I know
 whence I came, and whither I go; and ye neither [know] whence I came, nor
 15 whither I go. But ye judge after the body; I judge no man. And if I judge,
 16 my judgment is true: because I am not alone, but I and he who sent me. And
 17 it is written in your law, that the testimony of two men is true. I am one
 that beareth witness of myself, and the Father that sent me beareth witness of
 19 me. They say unto him, Where is thy Father? He said unto them, Ye neither
 know me, nor my Father: if ye had known me, ye should have known my
 20 Father also. These things spake he in the treasury, and in the temple: and
 no man laid hold of him, because his hour was not yet come.

² v. 53 is
omitted.
³ vv. 1 to
11 are
omitted.

21 Again he said unto them, I go my way, and ye shall seek me, and shall
 22 die in your sins: and whither I go, ye cannot come. The Jews said, Why
 doth he that he will kill himself, for he said, Ye cannot come whither I
 23 go. And Jesus said, Ye are from beneath; and I am from above: ye are of
 24 this world; and I am not of it. I said unto you, Ye shall die in your sins:
 25 if ye do not believe that I am he, ye shall die in your sins. They say unto
 him, Who art thou? Jesus said unto them, What I said to you at the beginning.
 26 For I have many things to say concerning you and to judge: but he who sent
 me is true; and these things which I have heard of him speak I in the world.
 27 And they knew not that he spake unto them of the Father.

28 Again Jesus said unto them, When ye have lifted up the Son of man, then shall ye know that I am he; and I do nothing of myself; but as the Father
 29 hath taught me, thus I speak. And he that sent me is with me; and hath not left
 30 me; because I do what pleaseth him always. And when he had said these things,
 31 many believed on him. Then said Jesus to those Jews who believed on him, If
 32 ye abide my words, truly ye are my disciples; and ye shall know the truth, and
 33 the truth shall make you free. They say unto him, We be Abraham's seed
 and never hath bond-service been done by us: how sayest thou, Ye shall become
 34 free men? Our Lord said unto them, Verily, verily, I say unto you, Whoso com-
 35 mitteth sin is a slave. And the slave abideth not for ever in the house: but the
 36 son is for ever in the house. And if the Son shall make you free, ye shall be
 37 truly free men. I know that ye are Abraham's seed; and ye seek to kill me,
 38 because my word has no free course with you. I do that which I have seen with
 39 my Father: and ye also do what ye have seen with your father. They say unto
 him, Abraham is our own father. He said unto them, If ye are Abraham's
 40 children, do the works of Abraham. But now behold! ye seek to kill me, a
 man who hath spoken to you truly what he hath heard from God: this did
 41 not Abraham. But ye do the deeds of your father. They say unto him, We have
 42 not come of fornication; we have one Father, God. Jesus said unto them, If God
 were your Father, ye would love me: for I came forth from God; and I came not
 43 of myself, he sent me. Why do ye not understand my word? for ye cannot hear
 44 it. Ye are of the evil one, and the lust of your father ye desire to do, he who was
 a manslayer from the beginning, and not in the truth, and there is no truth
 in him. And when he speaketh a lie, he speaketh of his own: because he is a liar,
 45 and the father of it¹. I who speak the truth, ye believe me not. Which of you
 46 reproveth me concerning a sin? And if I say the truth, why do ye not believe?
 47 For he who is of God heareth God's word: ye therefore hear it not, because ye
 48 are not². The Jews said, Say we not well that thou art a Samaritan, and hast
 a demon? Jesus said unto them, I have not a demon; but I honour my Father,
 49 and ye do dishonour me. And I seek not mine own glory: there is one that
 50 seeketh and judgeth. Verily, verily, I say unto you, Whoso keepeth my word, he
 51 shall never taste death. The Jews say unto him, Now we know it, that truly
 52 thou hast a demon. For Abraham is dead. Thou sayest, Whoso keepeth my word
 shall not taste death. Art thou perhaps greater than Abraham, and than the
 53 prophets, who are dead? whom makest thou thyself? Jesus said unto them, If I
 glorify myself, my glory is nothing: it is the Father that glorifieth me; he of whom
 55 ye say that he is God; ye have not known him: I know him; and if I should say,
 I know him not, I should be a liar to myself, like unto you: but I know him,
 56 and I keep his word. Abraham was longing to see my day; and he saw and
 57 was glad. The Jews say unto him, Thou art not fifty years old, and hath Abraham
 58 seen thee? He said unto them, Verily, verily, I say unto you, Before Abraham
 59 was, I have been. Then took they up stones to cast at him: and Jesus wept out
 secretly from the temple.

¹ Or, 'his father,' i.e. 'father of the liar.'

² A line must have been dropped here. Cod. Bezae drops the whole clause from 'because.''

9 And as he passed by, he saw a certain blind man, who had been blind from
 2 his mother's womb. His disciples ask him, Who did sin, this [man,] or his parents³,
 3 when he was born blind? He said unto them, He hath not sinned, nor yet his
 4 parents³: but that the works of God should be seen in him. And I must work the

³ Or, 'kinsfolk.'

works of him that sent me, while it is day: for the night cometh, when no man
 5 can work. For so long as I am in the world, I am the light of the world.
 6 When he had spoken these things, he spat on the ground, and formed clay of his
 7 spittle, and taking it up, painted it upon the eyes of that blind man, and said
 unto him, Go, wash thy face in the pool of Shiloah¹. And when he had washed
 8 his face, his eyes were opened. And when his neighbours saw him, and they who
 9 had seen² that he had begged, they say, Is not this he who was begging? Some
 were saying, This is he: and some were saying, He is like him. The blind man
 10 said unto them, I am he. They say unto him, How were thine eyes opened?
 11 He said unto them, That man whose name is Jesus painted clay upon them, and
 said unto me, Go, wash thy face in the pool of Shiloah: and I went and washed,
 12 and I saw. They say unto him, And where is he? He said unto them, I know
 13 not. They led him and brought him to the Pharisees, and he.... It was the
 14 sabbath.... The Pharisees asked him, How were thine eyes opened? He said
 15 unto them, He painted clay upon them, and opened them. And.... of them... and
 said, man of God keepeth not the sabbath; and he formed clay.
 But other people said, How can a man who is a sinner do these signs? And they
 17 were disputing one with another about this. And they say unto him that was cured,
 What sayest thou concerning him? He said unto them, I say he is a prophet.
 18 And the Jews believed him not, that he had been blind: and they sent to his
 19 father and his mother, saying, Is this your son? Do ye not say that he was born
 20 blind? how then doth he now see? But his parents answered and said, We know
 21 that this is our son, and that he was born blind: but how he now seeth, or who
 gave him sight³, we know not; behold he too is of age⁴; ye can know it of him.
 22 These things said his parents, because they feared the Jews: because the scribes
 and Pharisees had decreed that whoso said, He is the Christ, they would dismiss
 23 him. Therefore said his parents, Ask him. And again they called him that was
 24 healed, and said unto him, Praise God: for we know that this man is a sinner.
 He that was healed said unto them, If he be a sinner, I know not: but one thing
 25 I know, that I was blind, and because of him, lo! I see. They say unto him,
 26 healed thee?... But I have told you one⁵ [thing], and ye heard: why do ye ask me
 27 again? or perhaps ye desire to become his disciples? But they reviled him, and
 28 said unto him, Thou art his disciple; and we are Moses' disciples. And we know
 29 that God spake unto Moses: but we know not this (man), whence he is. The
 30 (man) who was healed said unto them, This is to marvel at, that ye know not from
 31 whence he is, and he hath opened my own eyes. And we know that God heareth
 not the voice of sinners: but whoso feareth him, and doeth his will, him he heareth.
 32 And lo! since the day that the world was, was it not heard that (the eyes of) a
 blind man were opened who was blind from his mother. If this (man) were not of
 33 God, how hath he done this? They say unto him, Thou thyself wast altogether born
 34 in sins, thou comest teaching us? And they cast him out. And Jesus heard that
 35 they had cast him out; and when Jesus had found him, he said unto him, Dost thou
 36 believe on the Son of man? He that was healed said unto him, Who is he, Lord,
 37 that I might believe on him? Jesus said unto him, Thou hast seen him, and it is
 38 he that talketh with thee. He said, Lord, I believe. And falling down, he wor-
 39 shipped him. Jesus said unto him, I am come for the judgment of this world, that
 40 they who are blind may see; and they who see may become blind. And when the

¹ Hebrew
 Syriac—
 'Sent.'

² Literally,
 'by whom
 he had
 been seen.'

³ Literally,
 'who gave
 him to
 see.'

⁴ Syriac—
 'master of
 his years.'

⁵ Or,
 'once.'

41 Pharisees who were near him heard, they said unto him, Are we blind? He said unto them, If ye were blind, ye should have no sin: but ye say, We see; therefore your sins remain.

10

¹ Syriac—
'keeper of
the door.'

Verily, verily, I say unto you, He that entereth not by the door to the fold in which the sheep are, but climbeth up by another place, he is a robber and a thief. And he that entereth in by the door is the shepherd of the sheep. The porter¹ openeth the door to him; and the sheep hear his voice: and he calleth his flock, the sheep, by name, and he leadeth them out. And when he leadeth out his flock, he goeth before them, and his own sheep follow him, because the sheep know his voice. But a stranger will the sheep not follow, but the sheep will take themselves away from him; because they know not the voice of a stranger. These things Jesus spake with them in a parable: and they did not understand.

Again Jesus said unto them, Verily, verily, I say unto you, I am the door of the sheep. And all those who came are thieves and robbers: but the flock did not hear them. I am the door of the sheep: and by me every one who enters shall live, and shall go in and out, and find pasture. But the thief cometh not but that he may steal, and kill and destroy: but I am come that they might have life, and that they might have abundance. I am the good shepherd: and the good shepherd giveth his life for his own (sheep). But the false hireling, whose own the sheep are not, when he seeth the wolf coming, he leaveth the sheep, and fleeth; and the wolf coming, snatcheth and scattereth. Because he is an hireling in it, and careth not about it. I am the good shepherd, and know mine own, and mine own know me; and I am known of mine, even as my Father knoweth me, and I know my Father. And I lay down my life for the sheep. And other sheep I have, which are not of this fold: and them also I must bring, and they also shall hear my voice; and the flock shall all be one, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it up again. And no man taketh it from me, but I lay it down of myself; for I have power to lay it down, and to take it up again; because this commandment have I received of my Father. And as he was saying these things, there was a division among the Jews; because some of them were saying, He hath a demon, and is mad; why are ye standing and listening to him? But others said, These words are not of a demon. Can a demon open [the eyes of] the blind?

² Literally,
'honour.'

And it was the feast at Jerusalem which is called the dedication² of the sanctuary: and it was winter; and Jesus walked in Solomon's porch which is in the temple. And the Jews came round about him, saying unto him, How long dost thou keep us in doubt³? If thou be the Christ, tell us plainly. Jesus said unto them, I speak to you and ye believe not: and the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My own sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, for the Father, which gave me, is greater than all; and there is no man who snatcheth out of the Father's hand. I and my Father are one. When he had said these things, they took up stones to stone him. Jesus said unto them, Many works of the Father I have shewed you; for which of these works are ye stoning me? The Jews say

³ Literally,
'take
away our
breath.'

unto him, Not for a good work do we stone thee, but because whilst thou art a man thou bl[asphemest], and makest thyself God. Jesus said unto them, Is it not thus written in your law, I said, Ye are gods?¹ and the word of God cannot be broken², to him whom the Father hath sanctified, and sent into the world, ye say, Thou blasphemest; because he hath said unto you that he is the Son of God³? If I do not the works of my Father believe me not. But if I do, even if ye believe me not, believe the works: that ye may know that I am in the Father, and the Father in me. Again after and he escaped out of their hands; and went his way beyond Jordan to the place where had baptized at first many came unto him; and they said John sign said all these things, and many believed on him.

¹ Part of v. 35 is omitted.
² Or, be relaxed.
³ Or, 'because I say unto you, that I am the Son of God.'

11 And it came to pass that Lazar of Bethany was sick, the brother of Mary and of Martha. Now Mary is she who washed the feet . . . whose brother was Lazar who was sick. The two sisters sent to Jesus. Our Lord, behold! he whom thou lovest is sick. Jesus heard it and said unto them, [This] sickness is not unto death, but for the sake of God's glory, that His Son may be glorified thereby. Now Jesus loved these three brethren; Mary, Martha, Lazar. And when he heard that Lazar was sick, he stayed in his place two days. And he said to his disciples, Come, let us go to Judæa. His disciples say unto him, Our Master, behold, the Jews have been seeking to stone thee; and goest thou thither again? Jesus said unto them, Are there not twelve hours in the day? He who walketh in the day stumbleth not, because he seeth the light of this world. But he who walketh in the night stumbleth, because the light is not in him. And when he had said these things, he said unto them, Lazar, our friend, is sleeping; but I go, that I may wake him. They say unto him, Our Lord, if he is sleeping, he will be healed. But Jesus had said to them concerning Lazar that he was dead: and they were thinking that he had spoken about sleep. Jesus said again unto them plainly, Lazar is dead. And I am glad for your sakes, that ye may believe, that I was not there; but come, let us go to him. Thoma⁴ said unto his fellow-disciples, Come, let us go also, let us die with him. And when Jesus came to Bethany, he found that they had buried Lazar four days before. Now Bethany was distant from Jerusalem fifteen stadia. And many of the Jews came out to Bethany to console Martha and Mary. And when Martha heard that Jesus was coming, she went out to meet him: and Mary remained at home. And Martha said unto Jesus, If thou hadst been here, my brother had not died. But even now I know, that what thou shalt ask of God, he will give it thee. Jesus said unto her, Thy brother shall rise. Martha said unto him, I know that in the resurrection at the last day. Jesus said unto her, I am the resurrection: and whosoever believeth in me, even if he were dead, he shall live: and whosoever liveth and believeth in me shall never die. Believest thou these things? Martha saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which shall come into the world. And when she had said these things, she went silently, and called Mary, and said unto her, Our Master is come, and calleth thee. And when Mary heard, she sprang up, and went to him eagerly. And Jesus had not until now entered into the town, but was in that place where Martha met him. Also those who had consoled Mary, when they saw that she was thus amazed and had gone out, followed her. They supposed that she was going to the grave to weep. And when she, Mary, reached Jesus, she fell at his feet,

⁴ Or, 'the twin.'

¹ A word
has per-
haps been
dropped
by the
Syriac
scribe.

33 and said unto him, If thou hadst been here, Lord, my brother had not died. And
when Jesus saw her weeping, and saw the Jews, those who were with her, weeping,
34 he was vexed in his soul, and was troubled in his spirit, and said, Where have ye
35 laid him? They say unto him, Our Lord, come, see. And the tears of Jesus were
36 coming. And when the Jews saw, they were saying, Behold how he loved him!
37 And there were some of them who said, This [man], who hath opened the eyes of
him who was blind from his mother's womb, could he not also have caused that this
38 [man] should not have died? But Jesus, being troubled in himself, came to the
grave. And the grave was hollowed out like a cave, and its door was covered by
39 a stone. Jesus said, Take ye away this stone. Martha saith unto him, Lord, why
are they lifting away the stone? Behold, he stinketh, because he hath been¹ four days.
40 He said unto her, I said unto thee, that, if thou wouldest believe, thou shouldest
41 see the glory of God. Then those men who were standing, came near, and raised
the stone. But he lifted up his eyes to heaven, and said, Father, I thank thee
42 that thou hast heard me. And I know that thou hearest me always: but because
of this crowd of people I say these things, that they may believe that thou hast
43 sent me. And when he had said these things, he cried with a loud voice, and
44 said, Lazar, come forth, come out. And straightway that dead man came forth,
bound hand and foot with graveclothes: and his face was bound with a linen
45 napkin. Then said our Lord, Loose him, and let him go. And many Jews which
46 came to Jesus because of Mary, believed in Jesus from that hour. And there were
some of them who believed not, but went their ways to the Pharisees, and told
them what Jesus had done.

47 Then the chief priests and the Pharisees assembled, and made a council,
and they were saying, What shall we do? for this man doeth many miracles.
48 And if we let him alone thus, all men will believe on him: and the Romans
49 will come, taking away our city and our nation. But one of them, his name
was Caipha, their own high priest of that year, this same Caipha said unto
50 them, Ye know nothing, nor con . . . that it is expedient for us, that one
51 man should die for all the nation, and that the whole nation perish not. But
this word he spake not of his own mind: but because he was high priest, he
52 prophesied, because Jesus was about to die for the nation; and not for the
nation only, but also that the children of God who are scattered abroad should be
53 gathered into one. Now from that day forth they took counsel together to kill him.

54 But Jesus walked not boldly in the sight of the Jews but went his way
to a country which was near to . . . which is called Ephraim, and there he went
about with his disciples.

55 And it came to pass it was the evening that the feasts were nigh at hand:
56 and many went up out of the country to Jerusalem to sanctify themselves. And
they were seeking for Jesus, and saying one to another in the temple, Do ye
57 suppose that perhaps he will not come to the feast? And the chief priests
and the Pharisees commanded, that whosoever should see him, should come and
shew it to them, that they might take him.

² MS. has
'he made,'
but a slight
change
would give
'they
made.'

12 And six days before it was the unleavened bread, Jesus came to the village
2 of Bethany, to Lazar, he who had been dead, and was alive. And he² made
him a supper there; and Lazar was one of those seated at meat who were
3 sitting with him; but Martha was cumbered with service. Now Mary took an

alabaster box of a pound of ointment of pure¹ good spikenard, of great price, and poured it on the head of Jesus while he sat at meat, and she anointed his feet, and wiped [them] with her hair: and all the house was filled with the odour of the ointment. And Judah the Iscariot, one of the disciples, he who should betray him, said, Why was not this ointment sold for three hundred pence, and given to the poor? Now Judah did not care for the poor, but because he was a thief, and the bag of the poor was with him². When Jesus heard it, he said unto him, Let her alone: she is keeping it for the day of my burial³. And much people of the Jews knew that he was there: and they came there, not in order that they might see Jesus, but Lazar, whom he had raised from amongst the dead. And the chief priests consulted that they might kill Lazar also; for because of Lazar many believed on Jesus. And on the next day he went out, and came to the Mount of Olives and those great multitudes who had come to the feast, when they heard that Jesus was coming to Jerusalem, they took branches of palm-trees, and went forth to meet him, and they were crying and saying Hosanna: [he] who cometh in the name of the Lord, the King of Israel. But Jesus rode upon an ass, as it is written by Zakaria the prophet, Fear not, daughter of Zion: behold, thy King cometh unto thee, and he is riding on a foal the son of an ass. These things his disciples knew not from the first: but when our Lord received his glory, they remembered that these things were written concerning him, and [that] they did these things unto him. The multitude that was with him told how he had called Lazar from the grave, and raised him to life from the dead. And all those people ran to meet him, because they had heard that he had done this sign. But the Pharisees said one to another, See ye that ye prevail nothing? behold, all the world is gone after him.

And there were some heathens who had come up to worship at the feast: and they came and said to Philip, which was of Bethsaida of Galilee, Sir, we would see Jesus. And Philip went and told Andrew: and they both came and told Jesus. Jesus said unto them, The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, That a grain of wheat, unless it fall and die in the earth, it is alone; but if it falls and dies, it yieldeth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. Whoso will serve me, let him follow me; and where I am, there shall also my servant be: and whoso serveth me, him will the Father honour. Behold, now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. And straightway a voice was heard from heaven, saying, I have glorified [it] and again I will glorify [it]. And the multitude that were standing there and heard [it] wondered, and said it had been thunder: and others said, An angel spake with him. Jesus said unto them, Not because of me was this voice heard, but because of you. Now is the judgement of the world: now the governor of this world shall be cast down; and I when I am lifted up from the earth, will draw all men unto me. But this he said, that he might shew by what death he should die. And some people of the multitude said unto him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who then is this Son of man? Jesus said unto them, A little while is the light with you. Walk

¹ Syriac keeps $\pi\iota\sigma\tau\iota\kappa\eta\varsigma$.

² Or, 'he had the bag of the poor.'
³ v. 8 is omitted.

in the light while ye have the light, lest darkness come upon you: for he who
 36 walketh in darkness knoweth not whither he goeth. While ye have the light,
 believe in the light, that ye may be the children of the light.

And when Jesus had spoken these things he went away and did hide him-
 37 self from them. And all these great signs he had done, they believed not
 38 on him: that the word of Isaiah the prophet might be fulfilled which he had
 said, Lord who hath believed our report? and to whom is the arm of the Lord
 39 revealed? . . . said . . . their eye . . . their heart; that they should not see with
 40 their eyes, and hear, and repent, and I should forgive them. These things said
 41 Isaiah, when he saw his glory; and spake concerning him.

And of the chiefs also many believed on Jesus; but because of the Pharisees
 42 they did not confess him, lest they should dismiss them. They loved the glory of
 43 man more than the glory of God. But Jesus cried . . . believeth . . . believeth . . .
 44 but . . . seeth me . . . I am come . . . into the world, and whoso believeth in me
 45 shall not abide without light. Whoso heareth my words, and keepeth them not, I
 46 judge him not: for I came not to judge the world, but to save the world. Whoso
 asketh me, and receiveth not my words, there is one who judgeth him: the word
 47 that I have spoken to him, it shall judge him in the last day. For I have not
 spoken my own words; but the Father which sent me, he hath commanded me
 48 what I should say, and what I should speak. And I know that his command-
 49 ments are life everlasting: and what I speak, as he hath commanded me, so I
 50 speak.

13

Now before the unleavened bread, Jesus knew that his hour was come that
 he should depart out of this world unto his Father, loving his own which are
 2 in this world, he loved them unto the end. And there was a supper, and Satan
 had put into the heart of Judah, son of Simon the Iscariot, so that he might betray
 3 him. And because Jesus knew that the Father had given all things into his
 4 hands, and he knew that he was come from God, and went to God; he rose,
 5 and laid aside his garments; and took a towel, and cast it about his loins. And
 he took water, and poured it into a wash-basin, and began to wash the feet of
 his disciples, and to wipe them with the towel which he had cast about his loins.
 6 And when he came to Simon Cepha, Simon said unto him, Lord, dost thou
 7 wash my feet? Jesus said unto him, What I do unto thee thou knowest not;
 8 but after a while thou shalt know. Simon said unto him, Thou shalt never
 wash my feet. Jesus said unto him, Except I wash thee, thou hast no part
 9 with me. Simon saith unto him, Then, Lord, thou shalt wash not my feet only,
 10 but also my hands and my head. Jesus saith to him, He that is bathed needeth
 not save to wash his feet only, because he is clean every whit: and ye also
 11 are clean, but not all of you. For he knew who was betraying him; therefore
 12 he said this word. Now when he had washed their feet, he took his garment,
 13 and sat down. He said unto them, Know ye what I have done to you? Behold,
 14 ye call me Our Master and Our Lord: and ye say well; for so I am. And if
 I, your Master and your Lord, have washed your feet; how much is it fitting
 15 that ye also should wash one another's feet? But this example that I have
 shewed you, as I have done to you, ye shall do.

¹ Or,
 'apostle.'

16 Verily, verily, I say unto you, There is no servant who is greater than his
 17 lord; and no messenger¹ greater than he who hath sent him. If ye know and

18 do these things, blessed are ye. It is not of every man that I speak: because I know those whom I have chosen: but in order that the scripture may be fulfilled, which saith, He that eateth bread with me hath lifted up his heel against me. Henceforth I tell you before it come to pass, that when it is come to pass, ye may know that I am he. Verily I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. And when Jesus had said these things, he was troubled in his spirit, and testified, and said, Verily I say unto you, that one of you shall betray me. But his disciples looked one on another, wondering of whom he thus spake. Then one of his disciples said, the one whom our Lord loved, he who was leaning on (his bosom).... Simon Cepha beckoned to him, that he should ask about whom he spake. That disciple whom Jesus loved cast himself¹ on Jesus' breast and said unto him, Lord, who is it? He said unto him, He to whom I shall give the bread when I have dipped it. And Jesus dipped the bread, and gave it to Judah, the son of Simon the Iscariot. And after the bread Satan entered into him. Jesus said unto him, That thou doest, do quickly. And his disciples knew not wherefore he said those things. They thought, because Judah had the bag², that he had commanded him what he should buy for the feast, and what he should give to the poor. Now when Judah had risen and received the bread, he went out: and the time was night. And when he was gone out, Jesus said, Behold, henceforth is the Son of man glorified, and God is glorified in him. And God who glorifies him in himself, shall straightway glorify him. Children, yet a little while I am with you. And ye shall seek me: as I said unto the Jews, that whither I go, they cannot come; and behold, I have said [it] unto you also. But now a new commandment I give unto you, That ye love one another; as I have loved you. For by this shall all men know that ye are my disciples, if there be love in you one to another. Simon Cepha said unto him, Lord, whither goest thou? He said unto him, Whither I go thou canst not come now; but afterwards thou shalt follow me. Simon said unto him, Why cannot I follow thee? Now will I lay down my life for thy sake. Jesus said unto him, Wilt thou lay down thy life for my sake? Verily I say unto thee, Before the cock has yet crowed twice, thou shalt deny me thrice.

¹ Or, 'fell.'² Or, 'the bag was with Judah.'

14 And then Jesus said, Let not your heart be troubled: believe in God, and in me ye are believing. There are many places in the house of my Father, and if it were not so, I would have told you that I go to prepare a place for you. And if I go and prepare for you, I will come again, and lead you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thoma said unto him, Lord, we know not whither thou goest; how can we know the way, what it is? Jesus said unto him, I am the way, and the truth, and the life: no man cometh unto my Father, but by me. If ye had not known me, ye would know my Father also: and from henceforth ye know him, and have seen him. Philip said unto him, Our Lord, shew us the Father, and it sufficeth us. Jesus said unto him, All the long with you, and not he who hath seen me my Father; and how thou, shew us the F Believe ye that I am in the Father, and my Father in me³? Verily I say He that believeth these works that I do, he and greater than that the

³ v. 11 is wanting, with part of v. 10.

¹ v. 14 is omitted.
² Syriac—
 'Para-clete.'

15 Father may be glorified in his Son¹If ye love me, keep my commandments.
 16 And I will pray my Father, and he shall give you Comforter²,
 17 with you for ever; truth: whom the world receive him, has
 seen him neither known him: but ye know him; for he dwelleth with you
 18 and shall be [with] you. And I will not leave you orphans: but I will
 19 come unto you. Yet a little while, and the world seeth me not; and ye shall
 20 see me: and I am living, and ye shall live also. And in those days ye shall
 21 know that I am in my Father, and ye in me, and I in you. He that hath
 my commandments, and keepeth them, he it is that loveth me: and he that
 loveth me, he also shall be loved of my Father, and I also will love him, and
 22 will manifest myself to him. Thoma saith unto him, Our Lord, how is it that
 thou wilt manifest thyself unto us, and dost not manifest thyself unto the world?
 23 Jesus said unto him, He who loveth me will keep my word: and my Father
 24 will love him, and we come unto him, and will make abode with him. He
 who loveth me not, keepeth not my words: and the word and that word
³ Or, 'was.' 25 is³ not mine, but his that sent me. These things have I spoken unto you,
⁴ Syriac— 26 whilst I am present with you. But that Spirit, the Comforter⁴, whom my Father
 'Para-clete.' will send unto you in my name, he shall teach you all things, he shall
 27 remind you of all that I say. Peace I leave with you; my own peace I
 give unto you: not as the world giveth, give I unto you. Let not your heart be
 28 troubled, neither let it be afraid. Ye have heard that I said and I come
 ye ye would rejoice that I go to my Father who is greater than I.
 29 And now behold! I have told you, when it is not yet come to pass, that when
 30 it is come to pass, ye might believe. Henceforth I will not talk with you: for
 31 the prince of the world cometh: and hath nothing in me; but that the world
 may know that I love my Father; as my Father commanded me, even so I
 do. Arise, let us go hence.

15 1, 2 I am the vine of truth, and my Father is the husbandman. Every branch
 that in me beareth not fruit he taketh away: and that which beareth fruit he
 cleanseth that it may bring forth much fruit. And now ye are clean because of the
 word which I have spoken unto you. Abide in me and I in you. As the branch
 cannot yield fruit it is placed in the vine; so also ye can [do] nothing,
 without me. For I am the vine, and ye are the branches: He that is in me, I
 am also in him, the same beareth much fruit: because without me ye can do
 nothing. And he who abideth not in me is cast out as a branch which is withered
 and is cast out, and they gather it and cast it into the fire, that it may be
 burned. But if ye abide ye bear much [fruit] and be my disciples.
 As the Father hath loved me, I have loved you: continue ye in my love.
 If ye keep my commandments ye shall abide in my love; even as I have kept my
 Father's commandments, and abide in his love. These things have I spoken unto
 you that my joy might be in you, and that your joy might be full. This is my
 commandment, that ye love one another, as I have loved you. Love that is greater
 than this [there] is not, that a man lay down his life for the sake of his friends.
¹⁴ Ye are my friends, if ye do what I command you. Henceforth I call you not slaves;
¹⁵ because the slave knoweth not what his lord doeth: but I have called you my
 friends; because all that I have heard from my Father I have made known
 16 unto you. And ye have not chosen me, but I have chosen you, and ordained you,

that ye should go and bring forth fruit [and that] your fruit [should remain] that
 17 when ye shall ask anything of my Father in my name, he may give it you. But
 18 this I command you, that ye be loving one another. And if the world hate
 19 you, ye know that it hated me before you. And if ye were of the world, the
 world would love its own: but ye are not of the world, and I have chosen
 20 you out of the world, therefore the world hateth you. And remember that I said
 unto you, There is no slave who is greater than his lord. If they have persecuted
 me, they will also persecute you; and if they have heard and kept my word,
 21 they will keep yours also. All these things will they do unto you for my own
 22 name's sake, because they know not him that sent me. And if I had not come
 and spoken unto them, they had not had sins: but now they have no excuse
 23 for their sins. Because that whoso hateth me hateth my Father also. And if
 24 I had not done in their presence¹ the works which none other man did, they
 had not had sin: but now they have seen, and hate me and hate my Father.
 25 But in order that the word might be fulfilled that is written in their law, They
 26 hated me without a cause. But when the Comforter² will come, whom I will
 send unto you from my Father, the Spirit of truth, which proceedeth from before
 27 the Father, he shall bear witness concerning me. Ye also shall bear witness,
 16 for ye have been with me from of old. But these things have I spoken unto you,
 2 that ye should not be offended. For they shall put you out of their synagogues:
 and the hour cometh, that whoso killeth you will think that he serveth God³.
 4 These things have I spoken with you, that when the hour shall come, ye may
 remember that I told you these things, which I told you not from the beginning,
 5 because I was with you. But now that I go to him that sent me, none of you
 6 asketh me, Whither goest thou? For because I have said these things unto you,
 7 sorrow hath come and hath filled your hearts. But I tell you the truth; It is
 expedient for you that I go away: because if I go not away, the Comforter⁴ will
 not come unto you; but when I have gone, I will send the Comforter unto you.
 8 But when he is come, he will reprove the world for its sins, and about its⁵
 9 righteousness, and about judgement: and about sins, that they have not believed on
 10 me; but about righteousness, because I go to my Father, and henceforth ye see
 11 me no more; and about judgement, for the prince of this world is judged. I have
 12 much to say unto you, but ye cannot take it up to-day. But when the Spirit
 13 of truth is come, it* will guide you into all truth: for it shall not speak from its
 own mind; but all that it shall hear, it shall speak: and it shall declare unto
 14 you everything that is to come. And it shall glorify me, because it shall take
 15 of mine; and shall declare unto you that what is the Father's is mine: therefore
 16 said I unto you that it shall take of mine and shall shew it unto you. A little
 while and ye shall not see me; and again a little while and ye shall see me,
 17 for I go unto my Father. And his disciples say to each other, What is this
 that he saith, A little while and ye shall not see me; and again a little while,
 18 and ye shall see me: and that he said, I go my way to my Father? What then
 19 is this little while that he said? But Jesus knew what they were seeking to
 ask him; he said unto them, Do ye seek for this that I said unto you, A little
 while and ye shall not see me: and again a little while and ye shall see me?

¹ Syriac—
'eyes.'

² Syriac—
'Paraclete.'

³ v. 3 is
omitted.

⁴ Syriac—
'Paraclete.'

⁵ Or, 'his.'

* The word *κωι* 'Spirit' is feminine in Syriac, and is therefore rendered by the neuter in English. But it is not therefore impersonal.

20 Verily, verily, I say unto you, That ye shall weep, and wail, and sigh, and the
 21 world shall rejoice: ye shall be anxious, but your sorrow shall become joy. When
 a woman is in travail she hath sorrow, because the day of her delivery is come,
 but when she hath borne the son she remembereth not her anguish, for joy that
 22 a man is born into the world. And ye also now have sorrow you again,
 23 and your heart shall rejoice, and your joy no man taketh from you. And in that
 day ye shall ask nothing from me. Verily, verily, I say unto you, Whatsoever
 24 ye shall ask of my Father in my name, he will give you. Hitherto ye have
 not asked in my name: ask, and ye shall receive, that your joy may be
 25 fulfilled. These things have I spoken unto you in parables: but the hour cometh,
 26 that I shall shew you plainly of my Father. In that day ye shall ask in my
 name: and I say not unto you, that I will pray my Father for your sake; but
 my Father himself loveth you, for ye have loved me, and have believed that I
 28 came out from God. I am come into the world, and again I go to the Father.
 29 His disciples said unto him, Lo! now also speakest thou plainly, and speakest no
 30 parable at all unto us. Now we know that thou knowest all things, and needest
 not that thou shouldest ask any man: by this we believe that thou art sent
 31 from God. Jesus said unto them, Behold, now ye believe in me. Behold, the
 32 hour cometh, and is come, that ye shall be scattered, every man to his place,
 and shall leave me alone: and I am not alone, for the Father is with me.
 33 These things I have spoken, that in me ye might have peace: and in the
 world ye shall have tribulation: but fear not, for I have overcome the world.
 17 And when Jesus had said these things, he lifted up his eyes to heaven, and
 said, My Father, the hour is come; glorify thy Son, that thy Son may glorify
 2 thee: as thou hast given him power over all flesh, that to every one whom
 3 thou hast given him, he should give eternal life. This is life eternal, that they
 should know thee, that thou only art the God of truth, and him whom thou
 4 hast sent, Jesus, the Christ. I have glorified thee on the earth: and the work
 5 which thou gavest me to do I have finished. And now also give me the glory,
 my Father, from beside thyself, from that which thou gavest me when the world
 6 was not yet. And I have manifested thy name unto the men which thou gavest
 me out of the world; for thine they were, and thou gavest them me; and they
 7 have kept thy word. And now I have known that all which thou hast given
 8 me is from thee: because the words which thou hast given me I have given
 them; and they have received them from me and have known surely that I came
 9 out from thee, and they have believed that thou didst send me. And I pray
 for their sake: and I pray not for the sake of the world, but for them which
 10 thou hast given me; for they are thine. And all that is mine is thine, and thine
 11 is mine: and I am glorified in them. And henceforth I am not in the world,
 and these are in the world, and I come to thee. O my holy Father, take, keep
 12 them in thy name¹. While I was with them in the world, I kept them in thy
 name: and not one of them is lost, but the son of perdition; that what is
 13 written might be fulfilled. Now I come to thee; and these things I speak in
 14 the world, that they may be filled with my joy. I have given them thy word;
 15 and the world hateth them, because they are not of it. I beseech thee not
 that thou shouldest take them out of the world, but that thou shouldest keep
 16 them from the evil²; for they are not of the world, even as I am not of it.

¹ The last clause of v. 11 is omitted.

² Or, 'the evil one.'

¹⁷ Sanctify them by thy truth: because thy word is the truth. As thou hast sent
¹⁸ me into the world, I also have sent them into the world. And for their sakes
¹⁹ I sanctify myself, that they also might be sanctified through the truth. Neither do
²⁰ I pray to thee for the sake of these alone, but also for the sake of those who
²¹ shall believe from their word; that they all may be one; even as thou and
²² I in thee, that they also that the world may believe that thou hast sent me.
²³ And the glory which thou gavest me I have given them; that they may be
²⁴ one, even as we are one: I shall be with them, and thou with me, that they
²⁵ may become perfect in one; that the world may know that thou hast sent
²⁶ me, and hast loved them, even as, Father, thou hast loved me. And what thou
²⁷ hast given me, I will that where I am, these may also be with me; that they
²⁸ may behold the glory which thou hast given me; and that thou hast loved me
²⁹ before the world was, O my righteous Father. And the world hath not known
³⁰ thee: but I have known thee, and those have known that thou hast sent me.
³¹ And I have made known unto them thy name, and will make it known: so
³² that the love wherewith thou hast loved me may be in them, and I also may be
³³ in them.

18 These things spake Jesus, and went forth with his disciples over the brook of
 Kedron, [to] the mountain¹, a place where there was a garden, and he entered
 2 there, he and his disciples. But Judah, the betrayer, knew that place: for many
 3 times Jesus came there together with his disciples. But Judah, the betrayer,
 4 brought with him a band, and some of the chief priests and Pharisees, and officers,
 5 and a crowd of people carrying lanterns and lamps, and he came thither. And
 6 when Jesus saw all that came against him, he went forth, saying unto them, What
 7 seek ye? They say unto him, Jesus of Nazareth. He saith unto them, I am he.
 8 But Judah also stood with them. And as Jesus said these things, I am he, they
 9 went backward, and fell to the ground. And Jesus said unto them again, Whom seek
 10 ye? They say unto him, Jesus of Nazareth. He said unto them, I have told you
 11 that I am he: if ye seek me, let [these] go their way: that the word might
 12 be fulfilled which he spake, Of them which thou gavest me have I lost none.
 13 Then Simon Cepha drew a sword, and struck the high priest's servant, and took
 14 off his right ear; and the name of the man was Malchus. And Jesus said
 15 unto Cepha, Put back the sword into its place: the cup which my Father
 16 hath given me, shall I not drink it? And the band and the chiliarch and the
 17 officers of the Jews bound him, and brought him first to Hannan, the father-
 18 in-law of Caiapha, which was the high priest of that year. But Hannan sent
 19 him bound unto Caiapha the high priest, he which gave counsel to the Jews
 20 that it was expedient that one man should die for the people. But Simon
 21 Cepha and one of the disciples², he was known to the high priest, because of
 22 this he went with Jesus into the palace.

¹ Or,
 'field.'

19 Now the high priest asked Jesus about his disciples, who they were, and
 20 about his doctrine, what it was. Jesus said unto him, I spake openly with the
 21 world; and at all times I taught in the synagogues, and in the temple, and
 22 where all the Jews are assembled; and in secret have I said nothing. But now
 why dost thou ask me? Ask them which heard, what I have spoken with
 them: behold, they know what I have spoken. When he had thus spoken, one
 of the officers which stood by struck Jesus on his cheek, and said unto him,

² The
 scribe has
 evidently
 omitted a
 line here—
 'followed
 Jesus.'

23 Dost thou thus give an answer to the high priest? Jesus said unto him, I have spoken well: why smitest thou me?

16 But Simon Cepha was standing without at [the door]. And the disciple, which was known unto the high priest, went out, and spoke to the keeper of the door, and brought in Simon. When the handmaid of the door-keeper saw Simon, she said unto him, Art thou not also one of this man's disciples? He saith unto her, Nay. Now there were standing there servants and the officers, and they had laid for themselves a fire in the court to warm themselves; because it was freezing. 25 Now Simon also was standing with them, and warming himself. And these people say unto him, Art not thou also one of his disciples? But he denied it, and said, 26 Nay. And one of the servants of the high priest answered (being his kinsman whose ear Simon Cepha had cut off), saying unto Simon, Did I not see thee with 27 him in the garden? And again Simon denied, I know him not. And immediately the cock crew.

28 And when it dawned they led Jesus from Caiapha and brought him to the hall of judgment¹, to deliver him to the governor: but they went not into the judgment-hall, that they should not be defiled whilst they were eating the 29 unleavened bread. And Pilate went out unto them, and said unto them, What 30 accusation have you against this man? They answered, and said, If he were not 31 a malefactor, we would not even have delivered him up unto thee. Pilate said unto them, Then take him, and judge him according to your law. The Jews said unto him, We have no power to put . . . to death:

[xviii. 32 to xix. 39 are lost.]

19 40 the body of Jesus, wrapped it in linen clothes with the aromatic 41 ointment, as was the law of the Jews that they should be buried. Now there was a garden in that place; and in the garden was a sepulchre, in which no man had 42 been buried. And hastily, suddenly they laid him in the . . . sepulchre which was nigh at hand because the sabbath was dawning.

20 And at night, as the first day of the week was dawning, while it was yet dark in the early morning, came Mary the Magdalene to the sepulchre, and saw that the stone was rolled away, and lifted from the mouth of the sepulchre. 2 And she ran, she came to Simon Cepha, and to that disciple whom Jesus loved, and saith unto them, They have taken away our Lord out of the sepulchre, and I 3 know not where they have borne him. And the two went forth to go to 4 the sepulchre, and they were running: but that disciple did out-run Simon, 5 and came to the sepulchre. And stooping down he saw those linen clothes lying, 6 but he went not into the sepulchre. But Simon when he arrived, went in 7 and saw the linen clothes, and the napkin that was rolled up together and placed 8 apart. And then went in also that disciple to the grave, and they saw and 9 believed. Because that until now they did not know from the scriptures that he 10 was to rise from among the dead. But when the disciples saw these things, they 11 went their way. But Mary was standing by the grave and weeping: and while 12 she was weeping, she looked at the sepulchre, and saw there two angels in white garments, sitting one at the pillows of the place in which Jesus had been lying, 13 and one at the [place of the] feet. Those angels say unto her, Woman, why weepest thou? and whom seekest thou? She saith unto them, They have

¹ Or, 'Praetorium.'

14 lifted away my Lord, and I know not where they have laid him. And when she
 15 had said these things, she turned herself back, and saw Jesus standing, and knew
 16 not that he was Jesus. But he said unto her, Woman, why weepest thou? and
 17 whom seekest thou? And she supposed that he was the gardener. She said unto
 18 him, Sir, if thou hast taken him away, tell me where thou hast laid him. I will
 19 go and take him away. Then Jesus saith unto her, Mary. And she understood
 20 him, and answered, saying unto him, Rabbuli¹. And she ran towards him that she
 21 might touch him. But he said unto her, Touch me not; for I am not yet
 22 ascended to my Father: but go unto my brethren, and say unto them, Behold, I
 23 ascend unto my Father, and your Father, and to my God, and your God. And
 24 Mary came and told the disciples that she had seen our Lord, and the things he
 25 had revealed to her she told unto them.

¹ Or, 'My
master.'

19 And on the same day, which was the first of the week, in the place where
 20 the disciples were, and their doors were shut for fear of the Jews, came Jesus,
 21 and stood amongst them, and saith unto them, Peace be with you. And when he
 22 had so said, he shewed them his hands and his side. And when the disciples saw
 23 him, they were glad. Again he said unto them, Peace be with you: even as my
 24 Father hath sent me, send I you. And when he had said these things, he
 25 breathed in their faces, and said unto them, Receive ye the Holy Ghost: whose
 26 soever sins ye remit, they are remitted unto him; and whose ye retain against
 27 him, they² are retained.

² Cod.,
'he is
retained.'

24 But Thoma, one of the twelve, was not there with the others when Jesus
 25 came unto them. They say unto him, Our Lord is come, and we have seen him.
 He saith unto them, Except I shall see his hands, and the place of those nails,
 and shall stretch forth my finger into the places, and shall stretch forth my hand
 into the place which is in his side, I will not believe.

26 And after eight days, on the next first [day] of the week, the disciples were
 27 assembled together in the house, and Thoma with them: and the doors were shut.
 Jesus came and stood amongst them, and said unto them, Peace be with you.
 28 Then he said to Thoma, Reach hither thy finger, and see my hands; and put thy
 29 hand on my side: and be not faithless. Thoma said unto him, My Lord and my
 30 God. Jesus saith unto him, Now that thou hast seen me, thou hast believed in
 31 me: blessed are they that have not seen me, and have believed in me.

30 And many other signs did Jesus shew to his disciples, which are not
 31 written in this book: but these that are written, are that ye may believe
 that Jesus, the Christ, is the Son of God³; and ye may believe in him, and may
 live by his name.

³ Or, 'that
Jesus is
the Christ,
the Son of
God.'

21 After these things Jesus appeared to his disciples at the lake of Tiberias;
 2 and appeared to them on this wise. When they were assembled all together,
 Simon Cepha, and Thoma, and Nathanael, he who was of Catana of Galilee, and
 3 the sons of Zebedee, and two others of the disciples, Simon saith unto them, I
 4 go a-fishing. They say unto him, We also go with thee. And they went up,
 5 and sat in the boat; and on that night they caught nothing. And when the
 6 day was breaking, Jesus came and stood on the shore of the lake: and his
 7 disciples understood not that it was he. He said unto them, Children, have ye
 8 aught to eat? They say unto him, No. He said unto them, Cast your net on
 9 the right side of the ship, and ye shall find. And when they had cast as he

¹Literally,
'blessed
upon
them.'

had said unto them, they sought to pull the net into the ship, and they could
 7 not for the weight of many fishes which it held. Then said the disciple whom
 Jesus loved unto Simon, This is our Lord. Now when Simon heard that it was
 our Lord, he took his coat, and girt it about his loins, and cast himself into
 8 the lake, and was swimming, and came, for they were not far from the land. But
 9 the rest of the disciples were coming in the boat, dragging the net; and as
 they went up on the dry land, they found before Jesus live coals of fire, and
 10 fish lying thereon, and bread also laid. Jesus saith unto them, Bring ye of those
 11 fish which ye have now caught. And Simon went up, and drew the net to the
 dry land quite full: and they found in it great fishes, a hundred and fifty and
 12 three: and with all this weight the net was not rent. Jesus saith unto them,
 Come and break your fast. And none of his disciples durst ask him who he
 13 was, for they were believing that it was he. And Jesus took the bread and
 14 the fish, and blessed them¹, and gave to them. This was the third time that
 15 Jesus appeared to the disciples after he rose from the dead. And when they
 had eaten, Jesus saith to Simon, Thou [art] Simon, son of Jona, lovest thou
 me? He saith unto him, Yea, Lord. He saith unto him, Feed my lambs.
 16 Again Jesus saith to him, Thou Simon, son of Jona, lovest thou me much?
 17 He saith unto him, Yea, Lord. He saith unto him, Feed my sheep. Again Jesus
 saith unto him, Simon, son of Jona, lovest thou me? Simon was grieved because
 three times Jesus spake thus unto him. Simon said unto him, Thou knowest
 all things; thou knowest that I love thee. And he said unto him, Feed my
 18 flock. Verily, I say, When thou wast a young man, thou didst gird thy loins, and
 didst walk whither thou wouldest: and when thou shalt be old, thou shalt lift up
 thy hands, and another shall gird thy loins, and shall drive thee whither thou
 19 wouldest not. But this he said, by what death Simon should glorify God. And
 20 when he had said these things, he saith unto Simon, Follow me. Simon turned
 about, and saw that disciple whom Jesus loved following him; he who had lain on
 Jesus' breast at supper, and had said unto him, Lord, which is he that betrayeth
 21 thee? When Simon saw him following him, he said unto him, And what of this
 22 [man], Lord? Jesus saith unto him, If I will that this one tarry till I come, what
 is that to thee? Follow thou me now.

23 And this saying went abroad among the disciples, that that disciple should
 not die: but Jesus had not said concerning [him], that he should not die; but, If I
 24 will that he tarry till I come. This is the disciple which testified about these
 25 things, and wrote them: and we know that his testimony is true. And Jesus did
 many other things, which, if they were written one by one, the world would not
 suffice for them.

[Here] endeth the Gospel of the *Mēpharrēshē* four books. Glory to God and
 to his Christ, and to his Holy Spirit. Let every one who reads and hears and
 keeps and does [it] pray for the sinner who wrote [it]. May God in his tender
 mercy forgive him his sins in both worlds. Amen and Amen.

APPENDIX I.

List of words and phrases in the Greek text of Westcott and Hort which are omitted in this Version without a full equivalent.

GOSPEL OF MATTHEW.

I.

- vv. 2—16. δὲ (before ἐγέννησεν) *passim*. 2—16. τὸν (before each name). 5. τῆς—τῆς.
16. τὸν ἄνδρα—ἐξ ἧς. 17. οὖν. 18. [ΙΗΣΟΥ.] 19. καὶ—αὐτὴν. 20. ἰδοὺ.
22. ὅλον. 25. οὐκ ἐγίνωσκει αὐτὴν ἕως [οὔ].

II.

5. δὲ. 8. ἀκριβῶς. 9. ἀκούσαντες—καὶ ἰδοὺ—ἐπάνω. 10. σφόδρα. 13. ἰδοὺ.
16. πᾶσι. 17. λέγοντος. 19. ἰδοὺ. 22. τῆς Ἰουδαίας. 23. ὅπως.

III.

1. ΔΕ. 3. γάρ—ΦΩΝΗ ΒΟΩΝΤΟΣ ἔΝ Τῇ ἐρήμῳ—εὔθειας ποιεῖτε τὰς τρίβοις αὐτοῦ.
4. δερματίνην—ἄγριον. 9. δόξετε—ἐν ἑαυτοῖς. 10. ἤδη—οὖν—καλὸν. 12. αὐτοῦ (after
σῖτον). 15. δὲ. 16. ὁ Ἰησοῦς εὐθὺς. 17. ἰδοὺ.

IV.

2. ὕστερον. 6. ποτε. 7. Πάλιν. 8. καὶ τὴν δόξαν αὐτῶν. 9. πάντα. 11. ἰδοὺ.
13. κατήκτισεν—ἐν ὁρίοις. 16. μέγα. 17. Ἥμετανοεῖτε—γὰρ. 18. τῆς Γαλιλαίας—
τὸν λεγόμενον Πέτρον. 21. ἐκείθεν—τὸν τοῦ Ζεβεδαίου—τὸν ἀδελφὸν αὐτοῦ. 22. εὐθέως.
24. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν—κακῶς ἔχοντας—δαιμονιζομένους καὶ σεληνια-
ζομένους καὶ παραλυτικούς. 25. ἠκολούθησαν αὐτῷ.

V.

2. ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν. 11. πᾶν—ψευδόμενοι. 12. τοὺς πρὸ ὑμῶν.
13. δὲ—ἔτι. 19. οὖν. 20. πλείον—καὶ Φαρισαίων—τῶν οὐρανῶν. 25. καὶ ὁ κριτὴς τῷ
ὑπηρέτῃ. 28. ἤδη. 29. καὶ. 30. καὶ εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε, ἔκκοψον αὐτήν
καὶ βάλε ὑπὸ τοῦ ποδός, συμφέρει γὰρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς
γέννηαν ἀπέλθῃ. 31. δέ. 33. Πάλιν—τοῖς ἀρχαίοις—σοι. 37. δὲ. 39. δεξιάν—καὶ.
41. καὶ. 47. καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περιστὸν ποιεῖτε; οὐχὶ καὶ
οἱ ἔθνηκοι τὸ αὐτὸ ποιοῦσιν;

VI.

1. Προσέχετε—εἰ δὲ μήγε. 2. οὖν. 4. σου. 5. Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. 6. σογ (after ταμεῖόν)—σογ (after θύραν)—τῷ (before ἐν τῷ κρυπτῷ). 8. [ὁ θεός.]

VIII.

4. καὶ. 5. Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ. 6. Κύριε. 8. δὲ—μόνον. 9. [τασσόμενος.] 10. παρ' οὐδενί. 11. δὲ. 13. καὶ. 16. πολλούς—τὰ πνεύματα—πάντας. 17. τοῦ προφήτου. 20. καὶ—αὐτῷ. 21. Κύριε—καὶ. 22. ὁ δὲ Ἰησοῦς. 24. ἰδοὺ—τὸ πλοῖον. 28. εἰς τὸ πέραν. 29. ἰδοὺ. 32. καὶ ἰδοὺ—καὶ ἀπέθανον ἐν τοῖς ὕδασι. 34. ἰδοὺ.

IX.

5. γάρ—καὶ. 11. καὶ. 14. αὐτῷ. 16. γάρ. 18. Ταῦτα—ἐλθὼν—ἐπ' αὐτήν. 20. ὅπισθεν. 21.μόνον. 22. Ἰησοῦς—ἰδὼν αὐτήν. 25. τὸ κοράσιον. 27. ἐκείθεν—καὶ λέγοντες. 28. καὶ—ὁ Ἰησοῦς. 31. ὅλη. 32. ἰδοὺ. 34. [οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.] 35. πάσας. 37. μὲν.

X.

1. μαθητὰς—αὐτὰ—πᾶσαν (before μαλακίαν). 2. ὁ λεγόμενος—ὁ ἀδελφὸς αὐτοῦ (after Ἰωάννης). 3. καὶ Θαδδαῖος. 4. καὶ—αὐτόν. 6. μάλλον. 11. ἡ κώμην—ἐν αὐτῇ. 13. μὲν—μὴ ἡ ἀξία. 14. καὶ. 17. δὲ. 19. δὲ—πῶς ἡ. 22. πάντων. 23. δὲ. 24. οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 25. μάλλον. 29. οὐχί. 32. οὖν—ἐμπροσθεν τῶν ἀνθρώπων. 42.μόνον.

XI.

2. διὰ. 5. καὶ πτωχοὶ εὐαγγελίζονται. 7. πορευομένων. 10. σογ (after ὁδόν). 12. δὲ. 13. καὶ ὁ νόμος. 17. λέγουσιν. 20. αὐτοῦ. 21. καὶ. 22. πλήν. 24. πλήν—ὑμῖν. 25. καὶ συνετῶν. 29. καὶ (before ταπεινός).

XII.

2. δὲ—Ἰδοὺ—ἐν σαββάτῳ. 3. δὲ. 10. τοῖς σάββασιν θεραπεύειν. 11. δὲ—ἐν—τοῦτο. 13. ἐγγίς. 14. αὐτόν. 19. ἐν ταῖς πλατείαις. 36. περὶ αὐτοῦ. 38. ἀπεκρίθησαν. 39. καὶ. 40. γὰρ. 41. καὶ (before κατακρινούσιν). 43. δὲ. 44. τότε. 45. μεθ' ἑαυτοῦ—ἐκείνου. 49. Ἰδοὺ.

XIII.

1. τῆς οἰκίας. 2. ὥστε. 5. διὰ τὸ μὴ ἔχειν βάθος γῆς—ἐκαυματίσθη. 11. τῶν οὐρανῶν. 12. καὶ περισσευθήσεται. 15. καὶ ἐπιστρέψωσιν, καὶ ἰάσονται αἰγός. 20. εὐθύς. 21. δὲ. 22. τὸν λόγον. 23. δὴ. 25. αὐτοῦ. 26. τότε—καὶ. 27. δὲ—οὖν. 28. δὲ—δὲ—οὖν. 29. δέ. 30. μου. 31. παρέθηκεν. 32. ὥστε—τοῦ οὐρανοῦ. 33. [ἐλάλησεν αὐτοῖς.] 36. αὐτῷ. 39. ὁ δὲ ἐχθρός. 43. ὡς ὁ ἥλιος. 45. καλοῦς. 48. εἰς ἀγῆν. 52. δὲ. 53. ἐγένετο. 55. τοῦ τέκτονος. 56. οὖν.

XIV.

1. ἐκεῖνῳ. 2. καὶ—αὐτὸς—ἐνεργοῦσιν ἐν αὐτῷ. 3. ἔδραμεν. 6. ἐν τῷ μέσῳ.
7. ὅθεν. 12. προσελθόντες. 18. ὧδε. 26. οἱ δὲ μαθηταὶ—αὐτὸν. 28. Κύριε.
31. δέ. 35. ὄλην—ἐκεῖνην.

XV.

1. τῷ Ἰησοῦ. 2. γὰρ. 13. μου. 14. τυφλοί. 16. ὁ δέ. 27. [γὰρ]—ἀπὸ
τῶν ψυχῶν τῶν πιπτόντων. 28. ὁ Ἰησοῦς—αὐτῇ. 29. ἐκεῖ. 31. ὥστε. 33. καὶ—
τοσοῦτοι. 34. καὶ—δὲ.

XVI.

2. αὐτοῖς—[Ὁψίας γενομένης λέγετε Εὐδία, πυρράζει γὰρ ὁ οὐρανός· 3. καὶ πρὶ Σή-
μερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθαι]. 6. δέ—Ὁράτε καὶ. 7. δέ—λέγοντες.
12. [τῶν ἄρτων.] 14. δέ.

XVII.

12. οὕτως. 13. τοῦ βαπτιστοῦ. 14. αὐτῷ (after προσῆλθεν). 15. Κύριε. 17. δὲ
—ἕως πότε (before ἀνέξομαι). 19. τῷ Ἰησοῦ. 20. δέ—ἐνθεν ἐκεῖ. 26. δέ. 27. ἐκείνον
λαβὼν.

XVIII.

1. τῷ Ἰησοῦ. 2. καὶ. 3. καὶ. 7. τὸ σκάνδαλον. 9. καὶ—ὀφθαλμοὺς (after
δύο). 10. Ἐν οὐρανοῖς. 12. τινι. 13. γένηται. 14. ἐμπροσθεν. 15. ὑπαγε—μόνον.
17. δέ. 19. ὅτι ἐὰν δύο—ἐξ ὑμῶν. 20. ἐκεῖ. 21. [αὐτῷ]—καὶ. 22. ὁ Ἰησοῦς—
λέγω σοι ἕως. 25. ὁ κύριος. 26. οὖν—αὐτῷ—σοι. 27. δὲ ὁ κύριος τοῦ δούλου [ἐκείνου].
28. δέ—αὐτοῦ. 29. οὖν—σοι. 30. ἦθελεν—ἀπελθὼν. 31. σφόδρα. 32. ἐκείνην.
33. καὶ. 34. πᾶν. 35. καὶ.

XIX.

2. ἐκεῖ. 4. ἀπ' ἀρχῆς—ἀγτοῦς. 5. καὶ εἶπεν—εἰς. 6. ὥστε—οὖν. 7. οὖν—
καὶ ἀπολῆσαι. 8. ὅτι. 11. δέ. 12. οὕτως, καὶ. 14. δέ. 15. ἐκείθεν. 16. ἰδοὺ.
17. δέ. 18. δέ (before Ἰησοῦς)—Ὅς κλέψεις. 20. τί ἔτι ὑστερῶ; 21. δεῦρο.
22. δέ—πολλά. 27. Ἰδοὺ. 28. δέ. 29. ἡ πατέρα.

XX.

1. γὰρ. 2. τῶν ἐργατῶν. 5. οἱ δὲ ἀπῆλθον. 6. καὶ. 7. Ὅτι. 8. τοῦ
ἀμπελῶνος. 12. καὶ. 17. Μέλλον—[μαθητὰς]. 21. Εἰπέ. 22. δέ—αὐτῷ. 23. μὲν.
24. καὶ.

XXI.

21. δέ. 23. διδάσκοντι. 24. [δὲ]—ἐὰν—ἐγὼ (in καὶ) (before ὑμῖν). 25. οὖν.
28. προσελθὼν—σήμερον. 29. ὁ δὲ ἀποκριθεὶς. 30. προσελθὼν—δὲ. 31. δύο.
32. οὐδὲ (before μετεμελήθητε). 33. ὅστις. 34. αὐτοῦ (after καρπὸς). 38. ἐν ἑαυτοῖς
Οὗτός ἐστιν—αὐτοῦ. 41. αὐτῷ (after ἀποδώσουσιν). 42. ...ποτε. 43. αὐτῆς. 44. [Καὶ
ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' αὖ πέση λικμήσει αὐτόν.]

XXII.

1. Καὶ—λέγων. 4. τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ 8. μὲν. 9. διεξόδους. 12. καὶ. 17. εἰπὸν—ἡμῖν. 20. καὶ. 21. οὖν. 24. καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25. παρ' ἡμῖν—γῆμας. 28. ἐπτά. 31. δὲ—ὑμῖν. 34. ἐπὶ τὸ αὐτό. 35. νομικὸς. 37. δὲ. 40. ὅλος. 43. οὖν. 45. οὖν. 46. οὐδεὶς.

XXIII.

2. λέγων. 3. οὖν—καὶ τηρεῖτε. 4. δὲ τῷ δακτύλῳ αὐτῶν—θέλουσιν. 5. γὰρ. 8. δὲ—γάρ. 10. εἰς. 12. δὲ. 14. ὅτι κλείετε. 17. γὰρ. 19. γὰρ. 23. ἔδει. 26. [καὶ τῆς παροψίδος.] 27. μὲν φαίνονται ὡραῖοι. 28. μὲν. 31. ἐαντοῖς.

XXIV.

2. Οὐ. 3. αὐτῷ—κατ' ἰδίαν. 9. τῶν ἐθνῶν. 10. καὶ (before τότε). 15. ἐστὸς ἐν τοπῷ ἀρίῳ. 17. τὰ. 21. γέγονεν. 26. οὖν. 30. καὶ τότε κόψονται πᾶσαι αἱ φύλας τῆς γῆς. 31. ἀγίων. 32. ἡδῆ. 36. οὐδὲ ὁ υἱός. 38. ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς—ἧς ἡμέρας. 42. οὖν. 48. ἐκεῖνος.

XXV.

3. γὰρ. 8. δὲ. 9. ἀπεκρίθησαν δὲ—μᾶλλον. 11. καὶ—λοιπαὶ—Κύριε. 14. ιδίους. 15. καὶ (before ᾧ μὲν). 20. τάλαντα (before λέγων). 26. δὲ. 40. ὁ βασιλεὺς. 42. [καὶ.] 43. ξένος ἤμην καὶ οὐ συνηγάγετέ με.

XXVI.

4. τοῦ λεγομένου Καϊάφα. 7. αὐτῷ—αὐτοῦ. 8. ἡγανάκτησαν. 15. μοι. 18. δὲ. 20. [μαθητῶν.] 22. αὐτῷ. 23. ὁ δὲ ἀποκριθεὶς. 24. ὁ υἱὸς τοῦ ἀνθρώπου (before παραδίδεται)—ὁ ἄνθρωπος ἐκεῖνος. 25. αὐτόν. 28. γάρ. 29. τούτου—ἐκείνης. 33. δὲ—αὐτῷ. 35. Καὶ (in Κάν). 36. καὶ—ἐκεῖ. 41. μὲν. 44. πάλιν. 46. ἰδοὺ. 48. αὐτὸν—αὐτός ἐστιν. 49. εὐθέως. 51. μετὰ—αὐτοῦ (after μάχαιραν). 52. σου. 53. ἄρτι. 57. τὸν Ἰησοῦν. 59. ψευδο-. 61. τοῦ θεοῦ. 64. ὁ Ἰησοῦς—πλήν. 65. νῦν. 71. ἐκεῖ. 73. καὶ (before σὺ)—δηλὸν σε ποιεῖ.

XXVII.

3. αὐτόν. 4. δὲ. 8. ἀγρός. 9. Ἰερεμίου. 11. ὁ ἡγεμὼν (before λέγων)—δὲ. 14. πρὸς οὐδὲ ἐν. 16. τότε. 21. δὲ—ἀπὸ τῶν δύο—δὲ. 22. οὖν. 23. δὲ—δὲ. 27. ὅλην. 28. καὶ ἑκδύσαντες αὐτόν. 33. ὁ ἐστὶν Κρανίου Τόπος λέγομενος. 35. αὐτόν. 37. αὐτοῦ (after αἰτίαν)—ΟΥΤΟΣ ΕΣΤΙΝ. 40. πρεσβυτέρων. 46. τοῦτ' ἐστὶν Θεέ μοι θέε μοι, ἴνα τί με ἐγκατέλιπες; 49. [[ἄλλος δὲ λαβὼν λόγχην ἐνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]] 50. πάλιν. 51. ἰδοὺ—ἕως κάτω εἰς δύο. 56. ἐν αἷς ἡν. 58. τότε. 66. δὲ.

XXVIII.

2. προσελθὼν. 3. λευκὸν. 4. καὶ ἐγενήθησαν. 5. δὲ. 6. γὰρ. 7. καὶ—ἀπὸ τῶν νεκρῶν.

GOSPEL OF MARK.

I.

13. ἐν τῇ ἐρήμῳ. 15. [καὶ λέγων]. 16. Σίμωνος. 17. γενέσθαι. 21. Καὶ εἰσπορεύονται εἰς Καφαρναούμ—εὐθὺς—εἰσελθόν. 22. αὐτοὺς. 23. εὐθὺς. 27. ὥστε συνζητεῖν. 28. εὐθὺς πανταχοῦ. 29. εὐθὺς. 30. κατέκειτο—εὐθὺς. 31. τῆς χειρός. 32. Ὁψίας δὲ γενομένης—πρὸς αὐτὸν—καὶ τοὺς δαιμονιζομένους. 34. κακῶς ἔχοντας ποικίλαις νόσοις—τὰ δαιμόνια—[Χριστὸν εἶναι]. 35. ἔννυχά—ἀναστὰς. 38. καὶ—ἀλλαχοῦ. 39. ἦλθεν—αὐτῶν. 42. ἀπῆλθεν ἀπ' αὐτοῦ ἢ λέπρα. 43. εὐθὺς ἐξέβαλεν αὐτόν—αὐτῷ.

II.

21. αὐτοῦ. 23. ἤρξαντο ἰδοὺν ποιεῖν τίλλοντες. 24. καὶ—Ἰδε. 25. καὶ. 26. ἐπὶ Ἀβιάθαρ ἀρχιερέως. 27. καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. 28. καὶ.

III.

3. καὶ. 5. ἡ χεὶρ αὐτοῦ. 6. κατ' αὐτοῦ. 7. ἠκολούθησεν. 8. καὶ ἀπὸ τῆς Ἰδουμαίας—πλήθος πολὺ. 11. ὅταν αὐτὸν ἐθεώρουν. 14. οὓς καὶ ἀποστόλους ὠνόμασεν. 15. καὶ ἐποίησεν τοὺς δώδεκα. 17. τοῦ Ἰακώβου—ὁ ἐστὶν Υἱοὶ βροντῆς. 19. καὶ—αὐτόν. 21. οἱ παρ' αὐτοῦ. 23. αὐτοῖς—Πῶς. 26. ἀνέστη—καὶ. 27. ἀλλ'. 28. αἱ βλασφημίαι. 32. αὐτῷ. 33. καὶ ἀποκριθεὶς. 34. κύκλῳ.

IV.

1. Καὶ—ὥστε. 2. ἐπὶ τῆς γῆς—ἐν τῷ διδαχῇ αὐτοῦ. 4. ἐγένετο. 5. [καὶ] ὅπου οὐκ εἶχεν γῆν πολλήν—εὐθὺς. 10. οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα. 15. ὅπου σπεύρεται ὁ λόγος—εὐθὺς—αὐτοῦς. 16. ὁμοίως—σπευρόμενοι—εὐθὺς.

V.

2. [εὐθὺς]—ἐκ τῶν μνημείων. 3. οὐκέτι. 4. αὐτὸν πολλάκις πέδαις καὶ αἰλύσεσι δεδέσθαι. 10. πολλὰ. 12. λέγοντες. 13. κατὰ τοῦ κρημνοῦ. 15. τὸν ἐσχηκότα τὸν λεγιῶνα. 21. ἐν τῷ πλοίῳ πάλιν—καὶ ἦν. 22. καὶ. 23. πολλὰ—ἵνα—ἵνα σωθῇ.

VI.

7. κύκλῳ—ἤρξατο. 10. καὶ ἔλεγεν αὐτοῖς. 11. τόπος—τὸν ὑποκάτω. 14. καὶ—ἐνεργοῦσιν. 16. οὗτος. 19. δὲ. 20. ἄνδρα—ἠπόρει. 21. εὐκαίρου. 22. αὐτοῦ—ὁ ἐὰν θέλῃς. 23. "Οτι ἔάν με αἰτήσῃς, δώσω σοί. 25. μετὰ σπουδῆς—ἤτήσατο. 26. ἀθετῆσαι αὐτήν. 27. εὐθὺς—ὁ βασιλεὺς—ἐπέταξεν. 28. τὴν κεφαλὴν αὐτοῦ. 29. καὶ. 31. ὑμεῖς αὐτοὶ—τόπον—γὰρ. 33. ὑπάγοντας—ἐκεῖ καὶ προῆλθον αὐτούς. 34. καὶ (before ἐσπλαγχνίσθη)—πολλὰ. 36. καὶ κώμας. 37. ὁ δὲ ἀποκριθεὶς—καὶ—καὶ. 38. δὲ—καὶ γνόντες. 39. συμπόσια συμπόσια—χλωρῷ. 44. τοὺς ἄρτους. 45. εἰς τὸ πέραν. 48. ἐν τῷ ἐλαύνειν—περὶ τετάρτην φυλακὴν τῆς νυκτός. 49. δὲ. 50. καὶ ἐπαράχθησαν. 52. λίαν—ἀλλ'. 53. καὶ προσωρμίσθησαν. 55. ἐκέλην, ἤρξαντο—ὅπου ἤκουον ὅτι ἐστιν. 56. αὐτοῦ (after ἤψαντο).

VII.

1. τινὲς τῶν. 2. τινὰς τῶν—κοιναῖς—τοῦτ' ἔστιν. 3. πυγμῇ. 4. ἄλλα—καὶ χαλκίῳν.
 6. δὲ—τῶν ὑποκριτῶν. 6. ἀπέχει. 8. ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν
 παράδοσιν τῶν ἀνθρώπων. 9. καὶ ἔλεγεν αὐτοῖς. 11. ἄνθρωπος—ὃ ἔστιν Δῶρον.
 12. ..έτι. 13. ἡ παρεδώκατε. 14. πάλιν—μου. 18. ἔξωθεν—δύναται. 19. εἰς
 τὸν ἀφεδρῶνα. 20. ἔλεγεν δὲ. 21. ἔσωθεν. 22. πλεονεξίαι. 24. Ἐκείθεν—[καὶ
 Σιδῶνος]. 25. εὐθὺς—περὶ αὐτοῦ—τοὺς πόδας. 26. Ἑλληνίς—τῷ γένει. 27. καὶ—γὰρ.
 28. δὲ—ἀπεκρίθη καὶ—Ναὶ—ὑποκάτω τῆς τραπέζης. 29. καὶ. 31. διὰ. 33. κατ' ἰδίαν.
 34. ὃ ἔστιν Διανοίχθητι. 36. περισσώτερον.

VIII.

2. ἤδη. 3. αὐτοὺς. 4. καὶ. 5. δὲ. 10. εὐθὺς. 12. καὶ—αὐτοῦ. 13. ἐμβὰς.
 14. εἰ μὴ. 15. βλέπετε. 19. ὅτε—ἐκλασα. 23. αὐτῷ. 24. ὁρῶ. 28. δὲ—λέγοντες.
 29. καὶ—ἀποκριθεὶς. 32. προσλαβόμενος—ἤρξατο ἐπιτιμᾶν αὐτῷ. 34. μοι. 35. [ἐμοῦ
 καί]. 37. γὰρ.

IX.

1. καὶ. 2. κατ' ἰδίαν. 3. λίαν—οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.
 4. τῷ Ἰησοῦ. 5. καὶ. 8. οὐκέτι—μεθ' ἑαυτῶν. 9. καὶ. 11. δεῖ. 12. μὲν.
 13. καὶ. 14. Καὶ. 15. πᾶς ὁ ὄχλος. 17. αὐτῷ. 19. δὲ—ἔως πότε (before ἀνέξομαι).
 21. αὐτῷ. 23. δὲ—δύνη—τῷ πιστεύοντι. 25. δὲ—τῷ ἀκαθάρτῳ. 27. καὶ ἀνέστη.
 29. καὶ—δύναται. 31. γὰρ. 34. πρὸς ἀλλήλους—ἐν τῇ ὁδῷ. 36. ἐναγκαλισάμενος αὐτό.
 37. [ἐν]—καὶ ὃς ἂν ἐμὲ δέχεται. 39. Ἰησοῦς—δύναμιν—ταχὺ. 42. μᾶλλον. 43. κυλλὸν—
 εἰς τὴν γέενναν. 45. αὐτόν. 47. καὶ.

X.

1. καὶ—πάλιν (before ἐδίδασκεν). 2. [προσελθόντες Φαρισαῖοι]. 4. δὲ. 6. κτίσεως.
 8. ὥστε. 10. καὶ. 11. καὶ—ἐπ' αὐτήν. 14. δὲ. 16. ἐναγκαλισάμενος. 17. Καὶ.
 18. δὲ. 19. Μὴ ἀποστέρησής. 20. πάντα. 21. δὲ—δεῦρο. 23. ἔχοντες.
 25. εἰσελθεῖν. 26. λέγοντες πρὸς αὐτόν. 28. ἤρξατο. 30. νῦν. 32. δὲ—πάλιν—
 συμβαίνειν. 35. [δύο]. 36. δὲ. 37. δὲ—εἰς—εἰς. 38. δὲ—ὃ ἐγὼ βαπτίζομαι.
 39. δὲ—δὲ—βαπτισθήσεσθε. 42. ὁ Ἰησοῦς—δοκοῦντες—καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν
 αὐτῶν. 43. δὲ. 45. καὶ γὰρ. 47. Ἰησοῦ. 48. πολλῶ. 51. δὲ. 52. καὶ ὁ
 Ἰησοῦς.

XI.

1. Καὶ—αὐτοῖς. 2. οὐπω. 3. ποιεῖτε τοῦτο—αὐτοῦ—πάλιν. 4. ἔξω—ἐπὶ τοῦ
 ἀμφόδου. 5. καὶ—αὐτοῖς. 6. καὶ ἀφήκαν αὐτούς. 7. αὐτῷ. 8. ἄλλοι δὲ στιβάδας
 κόψαντες ἐκ τῶν ἀγρῶν. 13. ἐπ' αὐτήν—γὰρ. 15. κατέστρεψεν. 21. ἴδε. 22. καὶ.
 23. αὐτῷ. 24. καὶ αἰτεῖσθε—καί. 28. ἵνα ταῦτα ποιῆς. 31. πρὸς ἑαυτοῦς—[οὖν].
 32. ὧντως. 33. καὶ ἀποκριθέντες τῷ Ἰησοῦ.

XII.

1. αὐτοῖς. 2. παρὰ τῶν γεωργῶν. 4. καὶ ἠτίμασαν. 5. καὶ ἄλλον ἀπέστειλεν.
 κἀκείνον ἀπέκτειναν. 6. ἔτι—αὐτὸν ἔσχατον. 14. ἐλθόντες—ἡ οὐ; δῶμεν. 16. καὶ—

δὲ. 23. γυναῖκα. 24. διὰ τοῦτο. 28. προσελθὼν—εἰδὼς—πάντων. 29. καὶ.
34. καὶ. 35. Καὶ ἀποκριθεὶς. 37. αὐτὸς—καὶ. 41. πῶς. 43. τῶν βαλλόντων.
44. ἐκ τῆς ὑστερήσεως αὐτῆς—ὅλον τὸν βίον αὐτῆς.

XIII.

1. ποταποὶ—ποταπαὶ. 2. καὶ—μεγάλας. 4. πάντα. 5. δὲ—ἤρξατο. 8. ἔσονται
(before λιμοί). 9. βλέπετε δὲ ὑμεῖς ἑαυτοὺς—εἰς συνέδρια. 10. δεῖ. 12. καὶ.
13. δὲ. 14. δὲ. 19. ἀπ' ἀρχῆς κτίσεως. 20. Κύριος. 28. ἤδη. 33. βλέπετε—
πότε—[ἐστίν].

XIV.

1. καὶ—μετὰ—Καὶ. 3. τὴν ἀλάβαστρον. 5. ἔπανω. 7. ἔχετε—[πάντοτε] εὖ.
8. ὃ ἔσχειν. 9. δὲ—ὅπου—λαληθήσεται. 10. αὐτοῖς. 12. Καὶ. 13. καὶ.
15. καὶ (before ἐκεῖ). 16. καὶ. 20. [ἐν]. 21. ὁ ἄνθρωπος ἐκεῖνος. 22. αὐτοῖς.
23. πάντες. 27. Καὶ. 28. ἀλλὰ. 29. καὶ—ἀλλ'. 30. καὶ. 33. μετ' αὐτοῦ.
34. μέινετε ὥδε καὶ γρηγορεῖτε. 36. ὁ πατήρ. 38. μὲν. 41. [τὸ] λοιπὸν—ἀπέχει.
43. εὐθὺς—μετὰ. 45. ἐλθὼν. 49. καὶ. 51. ἐπὶ γυμνοῦ. 54. ἔσω—πρὸς τὸ φῶς.
56. γὰρ. 57. ἐψευδομαρτύρουν. 58. τοῦτον. 65. καὶ περικαλύπτειν αὐτοῦ τὸ
πρόσωπον—αὐτῷ (after λέγειν)—ἐλαβον. 66. ἔρχεται. 67. τὸν Πέτρον—ἐμβλέψασα.
71. ἤρξατο. 72. εὐθὺς—ἐπιβαλὼν.

XV.

1. εὐθὺς. 4. ἐπρώτα. 7. μετὰ τῶν στασιαστῶν—οἵτινες ἐν τῇ στάσει. 8. ἀναβὰς
—καθὼς. 9. ἀπεκρίθη. 10. [οἱ ἀρχιερεῖς]. 11. μᾶλλον. 19. αὐτῷ. 20. αὐτῷ.
21. παράγοντα. 22. Τόπος. 24. τίς τί ἄρη. 26. ἐπιγεγραμμένη. 29. οἱ παρα-
πορευόμενοι. 32. νῦν. 33. ἐφ' ὅλην τὴν γῆν. 34. ὁ Ἰησοῦς—ὃ ἐστὶν μεθερμηνευόμενον
'Ὁ θεὸς μοι [ὁ θεὸς μοι], εἰς τί ἐγκατέλιπές με; 35. Ἰδε. 39. οὕτως—ὁ ἄνθρωπος.
40. ἐν αἷς καὶ. 41. ὅτε ἦν ἐν. 42. ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν
προ..... 44. [ἤδη]. 46. καθελὼν αὐτὸν.

XVI.

3. τῆς θύρας. 4. ἀναβλέψασαι—ἦν γὰρ μέγας σφόδρα. 8. ἀπὸ τοῦ μνημείου,
εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις. Also vv. 9—20.

GOSPEL OF LUKE.

I.

5. καὶ. 7. αὐτῶν. 8. αὐτοῦ. 9. τοῦ κυρίου. 10. καὶ—ἔξω. 12. Ζαχαρίας.
13. δὲ. 43. καὶ. 47. μου. 48. ἰδοὺ. 49. ὁ δυνατός. 50. καὶ γενεάς.
56. αὐτῇ. 57. καὶ. 60. ἀποκριθεῖσα. 61. ὅτι. 63. λέγων—καὶ ἐθαύμασαν πάντες.
64. ἀνεψύχθη δὲ τὸ στόμα αὐτοῦ—ἐλάλει. 65. πάντα τὰ ῥήματα. 66. πάντες οἱ
ἀκούσαντες—ἄρα—καὶ. 68. Κυριος. 75. αὐτῷ. 76. δὲ—γὰρ.

II.

1. ἐξῆλθεν. 4. αὐτὸν—καὶ πατριᾶς. 5. ἐμνηστευμένη. 7. ἐν τῷ καταλύματι.
 8. τῆς νυκτός. 9. καὶ. 10. καὶ. 13. τῷ ἀγγέλῳ. 14. s (in εὐδοκίας). 15. καὶ
 ἐγένετο ὡς—δὴ—τὸ ῥῆμα—ὁ κύριος. 17. ἰδόντες—τούτου. 18. πρὸς αὐτούς. 19. τὰ
 ῥήματα ταῦτα. 20. καὶ αἰνοῦντες—πᾶσιν. 22. ὅτε. 25. ἰδοὺ—καὶ ὁ ἄνθρωπος οὗτος.
 27. περὶ αὐτοῦ καὶ. 37. ἕως. 39. Κυρίου. 46. ἐγένετο. 49. καὶ—ὅτι.
 51. ἐν τῇ καρδίᾳ αὐτῆς.

III.

3. ἦλθεν. 4. βίβλω—τὰς τρίβοις ἀγτοῦ. 5. καὶ πᾶν. 7. οὖν—ὑπ' αὐτοῦ.
 8. ἐν ἑαυτοῖς. 9. ἥδη. 10. λέγοντες—οὖν. 11. ἀποκριθεὶς δὲ. 12. Διδάσκαλε.
 13. δὲ. 14. καὶ—καὶ. 15. προσδοκῶντος—πάντων. 16. ὁ Ἰωάννης. 18. μὲν οὖν.
 19. αὐτοῦ. 21. Ἐγένετο. 23. ἀρχόμενος. 24. one name between τοῦ Ματθαί and
 τοῦ Ἰανναί. 36. τοῦ Καινάμ*.

IV.

2. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεῖναις. 4. καὶ ἀπεκρίθη. 6. ὁ διάβολος.
 7. οὖν. 8. καὶ. 9. κάτω. 11. τὸν πόδα σοῦ. 12. Εἴρηται. 13. πάντα.
 16. καὶ ἀνέστη ἀναγνῶναι. 20. οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ. 23. καὶ. 24. δὲ.
 25. δὲ. 27. Ναιμὰν. 28. πάντες. 29. ἀναστάντες. 30. ἐπορεύετο. 34. Ἐα.
 35. καὶ. 38. καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39. ἐπιστὰς ἐπάνω αὐτῆς. 43. ὅτι ἐπὶ
 τοῦτο ἀπεστάλην.

V.

1. δὲ—αὐτῷ. 3. πλοίων—αὐτὸν. 6. τοῦτο ποιήσαντες—πληθός. 8. Πέτρος.
 12. καὶ ἐγένετο—καὶ ἰδοὺ—δὲ. 14. αὐτὸς. 17. καὶ (before αὐτοῦ). 18. ἰδοὺ. 19. διὰ
 τῶν κεράμων. 23. καὶ. 24. καὶ. 27. Καὶ. 28. ἀναστὰς.

VI.

17. πολλὺς. 19. καὶ—ὁ ὄχλος. 22. ὅταν (before ἀφορίσωσιν). 23. ἰδοὺ.
 25. οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. 26. πάντες—οἱ πατέρες αὐτῶν. 29. καὶ.
 32. καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. 33. [γὰρ]. 37. καὶ—καὶ.
 38. πεπεισμένον σεσαλευμένον—γὰρ—ἀντι..... 40. κατηγορισμένος δὲ πᾶς ἔσται ὡς ὁ
 διδάσκαλος αὐτοῦ. 41. ἰδίῳ. 42. οὐ βλέπων. 43. πάλιν. 44. γὰρ—ἐξ. 45. αὐτοῦ
 (after στόμα). 48. ὁμοίός ἐστιν—διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτήν.

VII.

1. αὐτοῦ. 7. διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν. 9. ταῦτα. 10. εἰς τὸν οἶκον.
 11. ἐγένετο. 12. ὡς δὲ. 14. καὶ. 17. ὁ λόγος. 18. τινὰς. 20. οἱ ἄνδρες.
 24. εἰς τὴν ἔρημον. 27. σοῦ (after ὁδόν). 32. ἃ λέγει. 33. ἄρτον—οἶνον. 34. καὶ
 (before λέγεται). 37. Καὶ ἰδοὺ—ἦτις. 38. ἤρξατο. 40. καὶ ἀποκριθεὶς. 42. οὖν.
 43. ἀποκριθεὶς—δὲ. 44. μου τοὺς πόδας. 46. ἐλαίῳ τὴν κεφαλὴν μου. 47. σοι.

* We have instead of this "of 'Elam."

VIII.

1. ἐγένετο—κηρύσσων καὶ. 5. τὸν σπόρον αὐτοῦ—τοῦ οὐρανοῦ. 6. φυν.
 7. καὶ συνφνεῖσαι αἱ ἄκανθαι. 18. οὖν. 22. καὶ αὐτὸς—καὶ ἀνήχθησαν. 24. καὶ
 ἐπαύσαντο. 29. γάρ. 30. δὲ—εἰσῆλθεν δαιμόνια. 36. οἱ ἰδόντες—ὁ δαιμονισθεὶς.
 37. τῆς περιχώρου—μεγάλῃ. 38. ἀνὴρ. 40. πάντες. 41. ἰδοὺ—[οὗτος].
 44. παραχρηῖμα. 47. αὐτοῦ (after ἡψατο). 49. τις. 50. ...κέτι. 51. σὺν αὐτῷ.
 52. ἀλλὰ.

IX.

1. Συν.... 7. ὑπὸ τινῶν. 9. δέ (after τίς). 11. αὐτοῖς. 12. δὲ—ὅτι ὥδε.
 13. δὲ—δὲ—ὥσει. 14. δὲ. 16. δύο. 18. προσευχόμενον. 19. ἄλλοι δὲ ὅτι προφήτης
 τις τῶν ἀρχαίων ἀνέστη. 20. τοῦ θεοῦ. 22. ἀρχι..... 23. πρὸς πάντας—
 καθ' ἡμέραν. 30. οἴτινες ἦσαν. 33. ἐγένετο. 35. λέγουσα. 37. Ἐγένετο—ἐξῆς.
 38. ἰδοὺ. 39. ἰδοὺ—κράζει. 41. δὲ. 45. καὶ—ἐρωτῆσαι αὐτὸν. 48. αὐτοῖς—πᾶσιν.
 50. δὲ. 51. Ἐγένετο. 55. στραφεὶς. 58. καὶ. 59. δὲ. 60. δὲ. 61. δὲ καὶ
 62. δὲ.

X.

1. ὁ κύριος. 2. δὲ—μὲν—οὖν. 5. τούτῳ. 6. καὶ. 7. μένετε. 9. αὐτοῖς.
 10. δ'. 11. ἐκ τῆς πόλεως ὑμῶν—ὑμῖν—δὲ. 12. ἐκείνῃ. 13. καθήμενοι. 14. κρίσει.
 16. ἐμὲ ἄθετεύ· ὁ δὲ ἐμὲ ἄθετῶν. 19. ἐπὶ πάσαν. 22. μου—τίς ἐστιν—τίς ἐστιν.
 23. κατ' ἰδίαν. 25. Καὶ ἰδοὺ. 26. δὲ. 28. δὲ. 30. ὑπολαβὼν ὁ Ἰησοῦς.
 31. ἀντι..... 32. ἀντι..... 35. τὴν αὔριον. 37. δὲ—δὲ. 40. πολλὰ—οὖν.
 41. μεριμνᾷς καὶ θορυβάλλῃ περὶ πολλὰ. 42. ὀλίγων δὲ ἐστὶν χρεια ἢ ἐνός—γάρ.

XI.

1. ἐγένετο—εἶναι—καὶ. 6. μου (after φίλος). 7. ἤδη—καὶ—μου. 8. ἀναστὰς—
 αὐτοῦ (after ἀναιδίαν). 11. τὸν πατέρα—αὐτῷ. 12. καὶ. 13. πνεῦμα ἁγίον.
 15. αὐτῶν. 24. [τότε]. 25. καὶ—[σχολάζοντα]. 26. καὶ—πνεύματα—ἐκεῖ.
 27. Ἐγένετο. 28. αὐτὸς δὲ—Μενοῦν. 29. καὶ. 31. τῶν ἀνδρῶν. 33. οὐδὲ ὑπὸ
 τὸν μόδιον. 34. σου. 36. ὅλον—μὴ ἔχον μέρος τι—ἔσται φωτεινὸν ὅλον. 37. Ἐν
 δὲ τῷ λαλήσαι—εἰσελθὼν. 38. ὁ δὲ Φαρισαῖος ἰδὼν. 39. δὲ—Νῦν. 42. δὲ.
 44. ὥς. 46. δὲ—τοῖς φορτίοις. 49. καὶ—καὶ. 53. Κἀκεῖθεν ἐξεληθόντος αὐτοῦ.
 54. ἐκ τοῦ στόματος αὐτοῦ.

XII.

1. πρῶτον. 3. ἀνθ' ὧν. 4. περισσότερον. 7. πᾶσαι. 9. ὁ δὲ ἀρνησάμενός
 με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 11. πῶς [ἦ].
 14. ἡ μεριστήν. 15. αὐτοὺς Ὁρᾶτε καὶ—τινὶ—αὐτοῦ. 16. λέγων. 18. καὶ εἶπεν
 Τοῦτο ποιήσω—πάντα τὸν σίτον καὶ. 19. Ψυχῇ. 20. δὲ—δὲ. 22. [ὑμῶν].
 24. μᾶλλον. 27. αἰξάνει—ἐν. 28. οὕτως. 29. καὶ—καὶ μὴ μετεωρίζεσθε. 31. αὐτοῦ.
 34. γάρ. 39. ἐργηρόρησεν ἂν καὶ. 41. δὲ. 42. καὶ—ἀρα—ὁ φρόνιμος. 43. ὁ δοῦλος.
 46. τὸ μέρος αὐτοῦ. 47. ἐκεῖνος δὲ—ἡ ποιήσας. 50. δὲ. 53. διαμερισθήσονται.
 54. δὲ καὶ. 56. δὲ—πῶς. 57. δὲ καὶ. 58. γὰρ—καὶ ὁ κριτής. 59. καὶ.

XIII.

5. πάντες. 7. δὲ—ἀφ' οὗ—καὶ. 9. εἰς τὸ μέλλον. 11. ἰδοὺ—ἀσθενείας.
18. οὖν. 20. Καὶ. 25. ἄρξῃσθε. 27. λέγων ὑμῖν. 28. ὑμᾶς δὲ ἐκβαλλομένους
ἐξω. 30. οἱ ἔσονται (after πρῶτοι). 32. καὶ. 35. ὧμῖν.

XIV.

1. ἐγένετο. 2. ἰδοὺ—τις. 3. λέγων—ἡ οὐ; 5. εὐθέως. 7. ἐπέχων πῶς.
8. ὑπὸ τινος—ὑπ' αὐτοῦ. 9. ἄρξῃ. 10. τότε—πάντων—σοι. 12. ἡ δειπνον.
14. γάρ. 15. ταῦτα. 16. δὲ. 18. πάντες. 20. καὶ—καὶ διὰ τοῦτο. 23. καὶ—
ὁ κύριος. 24. μου. 27. ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ, καὶ ἔρχεται ὀπίσω μου,
οὐ δύναται εἶναι μου μαθητής. 29. ἄρξονται. 31. εἰς πόλεμον—καθίσας. 33. οὖν.
34. οὖν.

XV.

1. πάντες. 3. δὲ—λέγων. 4. ἄνθρωπος. 6. αὐτοῖς. 8. δραχμὴν. 10. ὑμῖν.
11. δὲ. 12. καὶ—αὐτῶν—Πάτερ. 14. ἰσχυρὰ—καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15. καὶ—
αὐτοῦ. 16. καὶ. 17. δὲ (after ἑαυτὸν). 21. [ποιήσόν με ὥς ἓνα τῶν μισθίων σου].
22. δὲ—καὶ—εἰς τοὺς πόδας. 27. δὲ. 29. δὲ—...ποτε (before ἐντολήν). 30. ἦλθεν.
31. δὲ.

XVI.

1. οὗτος. 3. δὲ. 5. ἕκαστον. 6. δὲ—ὁ δὲ εἶπεν αὐτῷ Δέξαι σου τὰ γράμματα.
7. δὲ—λέγει αὐτῷ Δέξαι σου τὰ γράμματα. 13. γάρ. 15. καὶ. 18. ἀπὸ ἀνδρὸς.
19. δὲ—καὶ (before ἐνεδιδύσκετο)—λαμπρῶς. 20. εἰλκωμένος. 21. ἀλλὰ. 24. αὐτὸς.
25. δὲ—Τέκνον. 26. ὅπως. 27. δέ. 29. δὲ. 30. δὲ—δὲ. 31. δὲ.

XVII.

3. καὶ. 4. εἰς σέ. 5. Καὶ. 6. ὁ κύριος—καὶ. 10. πάντα—ἀχρεῖοι.
11. ἐγένετο—αὐτὸς. 12. ἠπῆντησαν. 13. αὐτοί. 14. καὶ ἐγένετο. 16. αὐτοῦ.
18. [δὲ]. 21. Ἰδοὺ. 26. καὶ (after ἔσται). 28. ἐφύτευον, ᾠκοδόμουν. 31. αὐτά—
ὁμοίως (after ἀγρῷ). 37. καὶ ἀποκριθέντες—δὲ—καὶ.

XVIII.

1. δὲ. 2. λέγων—τινι. 4. ἐπὶ χρόνον—δὲ—καὶ. 5. διὰ γε. 6. δὲ.
7. δὲ. 11. ταῦτα. 15. ἰδόντες δὲ. 16. δὲ—προσεκαλέσατο [αὐτὰ]. 19. δὲ.
21. δὲ—πάντα. 22. δὲ—δεῦρο. 24. δὲ αὐτὸν. 25. εἰσελθεῖν. 26. Καὶ—δὲ.
27. δὲ. 28. δὲ. 29. δὲ. 34. καὶ—τοῦτο. 35. Ἐγένετο. 37. δὲ. 39. πολλῶ.
40. πρὸς αὐτόν. 41. δὲ. 42. καὶ.

XIX.

2. ἰδοὺ—αὐτὸς—αὐτὸς. 7. πάντες. 9. δὲ. 12. οὖν. 14. αὐτοῦ. 15. ἐγένετο
—λαβόντα τὴν βασιλείαν καὶ. 17. καὶ—ὅτι. 19. δὲ. 23. καὶ—αὐτὸ. 25. καὶ
εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς. 28. ἐμπροσθεν. 29. ἐγένετο ὥς—τὸ καλούμενον.
30. ἐν ᾧ—πώποτε—καὶ. 33. εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς Τί λύετε τὸν πῶλον;
34. δὲ. 35. αὐτὸν—τὸν πῶλον. 37. δὲ—ἡδὴ—δυνάμεων. 39. Καὶ—τῶν Φαρισαίων.
42. καὶ σὺ τὰ πρὸς—νῦν. 43. ἐπὶ σε—ἡ παρεμβαλοῦσιν—χάρακά σοι. 46. αὐτοῖς—δὲ.
47. Καὶ.

XX.

2. εἶπον—Εἰπόν ἡμῖν—ἐστιν ὁ. 3. καὶ. 5. πρὸς ἑαυτοὺς. 7. καὶ. 8. καὶ.
9. πρὸς τὸν λαόν. 10. οἱ δὲ γεωργοί. 11. καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.
12. προσέθετο. 13. δὲ. 14. πρὸς ἀλλήλους—ἵνα. 15. οὖν. 16. ἐλεύσεται καὶ—δὲ
εἶπαν Μὴ γένοιτο. 17. αὐτοῖς. 19. ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν
ταύτην. 20. παρατηρήσαντες—ὥστε. 25. δὲ—τοῖνυν. 26. αὐτοῦ (after ἀποκρίσει).
29. οὖν—καὶ. 30. αὐτὴν. 32. ὕστερον. 33. ἡ γυνὴ οὖν—γυνή. 34. αὐτοῖς.
35. τυχεῖν—οὔτε γαμοῦσιν. 36. καὶ υἱοὶ εἰσιν θεοῦ. 39. ἀποκριθέντες. 40. γὰρ.
42. γὰρ. 44. καὶ.

XXI.

2. ἐκεῖ. 3. καὶ. 4. πάντες—τὸν βίον. 6. ἐν αἷς—ᾧδε. 7. οὖν. 10. Τότε
ἔλεγεν αὐτοῖς. 11. ἔσονται. 12. αὐτῶν. 14. οὖν. 15. ἡ ἀντεπεῖν. 19. ὑμῶν.
20. τότε. 21. τότε. 23. ἐπὶ τῆς γῆς. 24. [καὶ ἔσονται]. 25. ἐν ἀπορίᾳ.
26. καὶ προσδοκίας—γὰρ. 30. ἥδη—βλέποντες ἀφ' ἑαυτῶν—ἥδη. 35. καθήμενος—
πάσης. 36. δὲ—πάντα. 38. αὐτοῦ.

XXII.

6. καὶ ἐξωμολόγησεν. 8. καὶ. 9. δὲ. 10. δὲ. 11. σοι. 12. κάκεῖνος.
15. καὶ—τοῦτο. 16. ἐν. 17. καὶ (before διαμερίσατε). 18. τῆς ἀμπέλου. 20. ὡσαύτως
—τοῦτο τὸ ποτήριον—[τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον]. 22. ὅτι τῷ ἀνθρώπῳ. 23. αὐτοῖ—ἐξ
αὐτῶν. 24. δοκεῖ. 25. δὲ. 27. δὲ. 33. δὲ. 34. δὲ. 35. Καὶ—δὲ. 36. δὲ
—Ἀλλὰ—ὁμοίως. 37. Καὶ. 38. Κύριε—δὲ. 39. ἠκολούθησαν [καὶ]. 41. αὐτὸς.
43. [ᾧφθῃ δὲ αὐτῷ ἄγγελος ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν, καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέ-
στερον προσήχετο, καὶ ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.]
47. ἰδοὺ—αὐτὸν. 48. δὲ. 49. οἱ περὶ αὐτόν. 50. τις. 52. Ἰησοῦς—τοῦ ἱεροῦ.
54. εἰσήγαγον. 55. συν... 58. Πέτρος. 59. τις. 60. ἔτι λαλοῦντος αὐτοῦ.
64. αὐτὸν ἐπηρώτων. 67. δὲ. 69. τῆς δυνάμεως. 70. δὲ—δὲ. 71. δὲ.

XXIII.

1. αὐτῶν. 3. δὲ—ἠρώτησεν. 4. δὲ. 6. ἐπηρώτησεν—[ὁ] ἄνθρωπος. 7. αὐτόν.
9. αὐτὸς. 10. ἰστήκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.
11. ἐξουθενήσας δὲ αὐτόν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν
ἐσθῆτά λαμπράν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. 12. Ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πει-
λᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπῃρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς. 14. ἰδοὺ
—ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον. 15. καὶ ἰδοὺ. 18. ἡμῖν. 19. τινὰ γενομένην ἐν τῇ πόλει.
21. λέγοντες. 26. τίνα—ἐπέθηκαν αὐτῷ. 27. πολὺ. 29. ἰδοὺ. 32. ἕτεροι. 34. [ὁ
δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες αὐτοῖς, οὗ γὰρ οἶδασιν τί ποιοῦσιν.] 36. ὄξος προσφέ-
ροντες αὐτῷ. 40. ἀποκριθεῖς. 41. γὰρ. 43. καὶ. 44. ἥδη. 46. τοῦτο δὲ εἰπὼν.
48. ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην—ὑπέστρεφον. 49. αὐτῷ. 50. ἰδοὺ. 51. οὗτος
οὐκ ἦν [συνκατατεθειμένος] τῇ βουλῇ καὶ τῇ πράξει αὐτῶν. 55. Κατακολουθήσασαι.

XXIV.

1. ἀρώματα. 3. κυρίου. 4. ἐγένετο—καὶ ἰδοὺ. 8. αὐτοῦ. 9. πάντα—πᾶσιν.
10. ᾖσαν δὲ—ταῦτα. 13. ἰδοὺ. 15. ἐγένετο—αὐτὸς. 17. δὲ—πρὸς ἀλλήλους περιπα-

τοῦντες—ἐστάθησαν. 18. ἀποκριθεὶς δὲ—μόνος—ἐν ταῖς ἡμέραις ταύταις. 19. καὶ—δὲ.
 20. ὅπως—ἡμῶν. 21. ἀλλὰ γε—σὺν πᾶσιν τούτοις. 22. ἀλλὰ—ἐξέστησαν ἡμᾶς—ὄρθριναί.
 23. ὀπτασίαν. 25. αὐτὸς. 29. λέγοντες—καὶ κέκλικεν ἡδὴ ἡ ἡμέρα. 30. ἐγένετο
 —μετ' αὐτῶν. 32. ἐλάλει ἡμῖν. 35. αὐτοῖς. 36. αὐτὸς. 37. γενόμενοι.
 38. καὶ. 39. με. 44. δὲ—μον οὓς—δεῖ. 49. ἰδοὺ—δὲ. 51. ἐγένετο—[καὶ ἀνεφέρετο
 εἰς τὸν οὐρανόν]. 52. [προσκυνήσαντες αὐτὸν]. 53. ἦσαν.

GOSPEL OF JOHN.

I.

26. ἀπεκρίθη. 31. διὰ τοῦτο. 33. ἐν ὕδατι. 35. πάλιν. 37. δύο—αὐτοῦ—
 καὶ—τῷ Ἰησοῦ. 38. θεασάμενος αὐτοὺς ἀκολουθοῦντας—δὲ—[ὃ λέγεται μεθερμηνευσόμενον Διδά-
 σκαλε]. 39. οὖν. 40. Πέτρου—δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθη-
 σάντων αὐτῷ. 41. πρῶτον—(ὃ ἐστὶν μεθερμηνευσόμενον Χριστός). 45. ἐν τῷ νόμῳ.
 46. καὶ.

II.

18. Ἀπεκρίθησαν οὖν—καὶ. 19. τοῦτον. 20. οὖν οἱ Ἰουδαῖοι. 23. εἰς τὸ
 ὄνομα αὐτοῦ—αὐτοῦ. 25. διὰ τὸ αὐτὸν γινώσκειν πάντας—ὅτι—τί ἦν.

III.

2. οὗτος—αὐτὸν—ἀ σὺ ποιεῖς. 3. ἀπεκρίθη—καὶ. 5. ἀπεκρίθη. 7. Δεῖ—ἀνωθεν.
 8. πᾶς. 9. ἀπεκρίθη—καὶ. 10. ἀπεκρίθη—καὶ. 11. ἀμὴν. 17. εἰς τὸν κόσμον.
 18. ἡδὴ—τοῦ θεοῦ. 22. τὴν—γῆν. 27. ἀπεκρίθη—καὶ. 28. αὐτοὶ—[ἐγώ]. 28. ὅτι.
 29. οὖν. 34. τὸ πνεῦμα.

IV.

5. οὖν. 6. οὖν—οὕτως. 8. γὰρ. 9. οὖν—γυναικὸς Σαμαρείτιδος οὔσης. 10. ἀπε-
 κρίθη Ἰησοῦς. 11. Κύριε—οὖν. 13. ἀπεκρίθη—καὶ. 17. ἀπεκρίθη ἡ γυνὴ καὶ.
 19. ἡ γυνή. 20. ὅπου—δεῖ. 23. αὐτόν. 24. πνεῦμα ὁ θεὸς καὶ—δεῖ προσκυνεῖν.
 25. αὐτῷ—Οἶδα ὅτι—ὁ λεγόμενος Χριστός—ἐκείνος—ἡμῖν. 27. ἐπὶ τούτῳ. 28. οὖν—τοῖς
 ἀνθρώποις. 30. ἐκ τῆς πόλεως καὶ ἤρχοντο. 31. Ἐν τῷ μεταξὺ—λέγοντες Ῥαββεῖ.
 32. δὲ. 33. οὖν οἱ μαθηταί. 34. ὁ Ἰησοῦς. 36. ἵνα.

V.

7. ὁ ἀσθενῶν. 10. οὖν—τῷ τεθεραπευμένῳ Σάββατόν ἐστιν, καὶ. 12. ἠρώτησαν
 αὐτόν Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι Ἄρον καὶ περιπάτει; 13. ἰαθεῖς—ἐν τῷ τόπῳ.
 18. οὖν μᾶλλον. 19. Ἀπεκρίνατο οὖν καὶ—ἀμὴν—ἐκείνος. 21. θέλει.

VI.

5. οὖν. 9. ταῦτα. 10. ὁ Ἰησοῦς—οὖν οἱ ἄνδρες¹ τὸν ἀριθμὸν ὡς πεντακισχίλιοι.
 13. οὖν—τοῖς βεβρωκόσιν. 15. ἐρχεσθαι—πάλιν. 17. καὶ—τῆς θαλάσσης—ἥδη.
 21. ἤθελον οὖν. 24. τὸν Ἰησοῦν. 25. πέραν τῆς θαλάσσης. 26. ἀμὴν. 28. οὖν.
 29. ἀπεκρίθη—καὶ. 30. οὖν—οὖν—τί ἐργάζῃ; 31. φαγεῖν. 32. εἶπεν οὖν αὐτοῖς ὁ
 Ἰησοῦς. 34. οὖν. 35. ὁ Ἰησοῦς. 36. [με]. 39. δέ—τὸ θέλημα τοῦ πέμψαντός
 με—αὐτοῦ. 40. τοῦ πατρός μου—θεωρῶν—εἰς αὐτὸν—ἐγώ. 41. αὐτοῦ. 42. καὶ τὴν
 μητέρα—νῦν. 43. ἀπεκρίθη Ἰησοῦς καὶ. 47. αἰώνιον. 53. οὖν. 55. γάρ.
 56. μένει. 57. καὶ—κάκεινος. 60. οὖν ἀκούσαντες. 61. ἐν ἑαυτῷ—περὶ τούτου.
 64. τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ. 65. καὶ. 66. εἰς τὰ ὀπίσω—...έτι. 67. οὖν ὁ
 Ἰησοῦς. 69. καὶ. 70. ὁ Ἰησοῦς—τοὺς δώδεκα. 71. Σίμωνος.

VII.

1. ΚΑΙ. 3. οὖν—καὶ ὑπαγε—καὶ—[σου]. 6. οὖν—ἔτοιμος. 8. . . πω. 9. δέ—
 αὐτοῖς. 11. οὖν. 15. οὖν. 16. οὖν. 17. περὶ. 18. αὐτῷ. 21. ἀπεκρίθη—
 καὶ. 23. ἐμοί. 25. οὖν. 26. λαλεῖ. 28. οὖν—καὶ. 30. οὖν— . . πω.
 32. περὶ αὐτοῦ ταῦτα—οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι. 33. οὖν. 35. οὖν—μέλλει—τοὺς
 Ἑλλήνας. 36. Ζητήσετέ με. 37. τῇ ἐσχάτῃ. 40. τῶν λόγων τούτων—Οὗτός ἐστιν—ὁ
 προφήτης. 41. οἱ δὲ ἔλεγον—γάρ. 43. οὖν. 44. ἐξ αὐτῶν. 45. οὖν—ἀρχιερεῖς—
 ἐκεῖνοι. 46. οὕτως. 47. οὖν. 49. ἐπάρατοί εἰσιν. 50. εἰς ὧν ἐξ αὐτῶν. 51. ἡμῶν—
 πρώτον. 52. ἀπεκρίθησαν καὶ.

VIII.

12. οὖν—ἐλάλησεν. 13. οὖν. 14. ἀπεκρίθη—καὶ—οἶδατε. 16. δὲ ἐγώ—[πατὴρ].
 19. οὖν—Ἰησοῦς. 20. τὰ ῥήματα—διδάσκων. 21. οὖν. 22. οὖν. 23. αὐτοῖς—τοῦ
 κόσμου (after εἰμὶ ἐκ). 24. οὖν—γάρ. 25. οὖν. 26. ταῦτα. 28. οὖν—ταῦτα.
 29. μόνον. 33. οὐδενί. 34. [τῆς ἀμαρτίας]. 36. οὖν. 37. ἀλλὰ. 38. οὖν.
 39. ἀπεκρίθησαν καὶ—[ὁ] Ἰησοῦς. 42. καὶ—ἀλλ'. 43. τὸν λόγον τὸν ἐμόν. 44. ἐκ
 τοῦ πατρός τοῦ διαβόλου. 45. δὲ. 46. μοι. 47. ἐκ τοῦ θεοῦ (before ἐστέ).
 48. ἀπεκρίθησαν—καὶ—αὐτῷ. 52. καὶ οἱ προφῆται, καὶ—εἰς τὸν αἰῶνα. 53. τοῦ
 πατρὸς ἡμῶν—ὅστις ἀπέθανεν. 54. μου. 55. ὑμῶν (after θεός)—καὶ—δὲ. 56. ὁ πατὴρ
 ὑμῶν. 57. οὖν— . . πω. 58. Ἰησοῦς.

IX.

1. ἄνθρωπον. 2. καὶ—λέγοντες Ῥαββεί. 3. Ἰησοῦς. 6. τὸν πηλὸν. 7. (ὁ
 ἐρμηνεύεται Ἀπεσταλμένος)—ἀπηλθεν οὖν—ῥαββί. 8. οὖν—τὸ πρότερον—ὁ καθήμενος καὶ.
 9. Οὐχί, ἀλλὰ—ἐκεῖνος. 10. οὖν—[οὖν]. 11. ἐποίησεν καὶ—τοὺς ὀφθαλμοὺς—οὖν.
 12. καὶ. 15. δὲ—μου—τοὺς ὀφθαλμοὺς. 17. οὖν—τῷ τυφλῷ πάλιν—ὅτι ἠνέψξεν σου τοὺς
 ὀφθαλμοὺς—δὲ. 18. οὖν—καὶ ἀνέβλεψεν, ἕως οὗτο—τοῦ ἀναβλέψαντος. 19. καὶ ἠρώτησαν
 αὐτοὺς. 21. οὐκ οἶδαμεν—αὐτὸς περὶ ἑαυτοῦ λαλήσει. 22. ἥδη—Ἰουδαῖοι. 23. Ἡλικίαν
 ἔχει. 24. οὖν—ἄνθρωπον—ὃς ἦν τυφλός. 25. οὖν ἐκεῖνος—ἄρτι. 26. οὖν.
 27. οὐκ—θέλετε ἀκούειν. 30. ἀπεκρίθη ὁ ἄνθρωπος καὶ—γάρ. 32. ὀφθαλμοὺς.
 33. οὐκ ᾔδυνάτο—οὐδέν. 34. ἀπεκρίθησαν καὶ—καὶ. 36. ἀπεκρίθη ἐκεῖνος [καὶ]—Καὶ.
 37. Καὶ. 38. δὲ. 39. καὶ. 40. ταῦτα—καὶ—Μὴ καὶ. 41. [ὁ] Ἰησοῦς—νῦν.

X.

6. τίνα ἦν ἃ ἐλάλει αὐτοῖς. 7. οὖν. 8. πρὸ ἐμοῦ. 12. καὶ οὐκ ὧν ποιμήν—αὐτὰ.
 13. περὶ τῶν προβάτων. 18. ἐξουσίαν ἔχω (before πάλιν). 19. πάλιν—διὰ τοὺς λόγους

τούτους. 20. πολλοί. 21. ὀφθαλμοὺς. 29. μου (after πατήρ)—δύναται. 31. πάλιν—οἱ Ἰουδαῖοι. 32. καλὰ. 34. ὑμῶν. 35. εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο. 38. καὶ γινώσκητε. 40. πάλιν. 42. ἐκεῖ.

XI.

1. τις—ἐκ τῆς κόμης—τῆς ἀδελφῆς αὐτῆς. 3. αὐτὸν λέγουσαι. 4. Αὕτη—τοῦ θεοῦ. 5. καὶ τὴν ἀδελφὴν αὐτῆς καὶ. 6. οὖν—τότε μὲν—ᾧ ἦν. 7. ἔπειτα μετὰ τοῦτο—πάλιν. 8. νῦν. 9. ἐάν. 10. ἐάν. 11. καὶ μετὰ τοῦτο. 12. οὖν οἱ μαθηταί. 13. αὐτοῦ—τῆς κοιμήσεως. 14. τότε οὖν. 16. οὖν—ὁ λεγόμενος Δίδυμος. 17. οὖν. 18. ὡς. 19. περὶ τοῦ ἀδελφοῦ. 20. οὖν. 21. οὖν—Κύριε. 22. ὁ θεός. 24. ἀναστήσεται. 25. καὶ ἡ ζωή. 26. πᾶς. 28. τὴν ἀδελφὴν αὐτῆς. 31. οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ—ταχέως ἀνέστη—ἐκεῖ. 32. οὖν—ἰδοῦσα αὐτόν. 33. οὖν—...ελθόντας. 34. καὶ. 36. οὖν. 38. πάλιν. 39. ἡ ἀδελφὴ τοῦ τετελευτηκότος—ἤδη. 40. ὁ Ἰησοῦς Οὐκ. 41. Ἰησοῦς. 42. τὸν περιεστῶτα. 44. αὐτοῖς. 45. οὖν—καὶ θεασάμενοι ὃ ἐποίησεν—εἰς αὐτόν. 48. καὶ. 51. τοῦ ἐνιαυτοῦ ἐκείνου. 54. ...ἐτι—ἐκείθεν. 55. τῶν Ἰουδαίων—πρὸ τοῦ πάσχα. 56. οὖν—ἐστηκότες τί. 57. ποῦ ἐστίν.

XII.

1. οὖν—ὅπου ἦν—ὃν ἡγείρεν ἐκ νεκρῶν Ἰησοῦς. 2. οὖν. 3. τοὺς πόδας αὐτοῦ. 4. αὐτοῦ. 6. εἶπεν δὲ τοῦτο—τὰ βαλλόμενα ἐβάσταζεν. 7. οὖν. 8. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. 9. οὖν—μόνον—καὶ. 11. ὑπήγον τῶν Ἰουδαίων καὶ. 13. ἐγλογημένος—καὶ. 14. εὐρὼν—αὐτό. 16. τότε. 17. οὖν. 18. διὰ τοῦτο—ὁ ὄχλος. 21. οὗτοι οὖν—ἡρώτων αὐτόν. 22. καὶ—Ἀνδρέας καὶ Φίλιππος. 23. δὲ—ἀποκρίνεται. 24. μένει. 26. ἐάν—ἐάν. 28. οὖν—Καὶ. 29. [οὖν]. 30. ἀπεκρίθη καὶ. 31. τούτου (after the first κόσμου). 33. ἡμελλεν. 35. οὖν—χρόνον—καὶ. 37. ἐμπροσθεν αὐτῶν. 40. καὶ νοήσωσιν τῇ καρδίᾳ. 42. αὐτόν. 43. γὰρ. 46. ἵνα. 47. καὶ ἐάν. 50. οὖν—ὁ πατήρ—οὕτως.

XIII.

1. τῆς ἑορτῆς. 2. ἤδη. 4. ἐκ τοῦ δείπνου καὶ. 5. εἶτα. 7. ἀπεκρίθη—καὶ—ἄρτι. 9. Πέτρος. 10. ἀλλ'. 11. Οὐχὶ πάντες καθαροὶ ἐστε. 12. καὶ—πάλιν. 14. οὖν. 15. γὰρ—καὶ. 18. ὑμῶν—μοῦ. 20. ἀμὴν. 21. ἀμὴν. 23. Ἰησοῦ. 24. οὖν—καὶ λέγει αὐτῷ. 25. ἐκείνος οὕτως. 26. οὖν [ὁ] Ἰησοῦς—οὖν—λαμβάνει. 27. τότε—οὖν. 28. τοῦτο—οὐδεὶς—τῶν ἀνακειμένων—αὐτῷ. 29. Ἰησοῦς—χρείαν ἔχομεν. 30. ἐκείνος—εὐθὺς. 31. οὖν. 32. καὶ. 33. καὶ—ὑμεῖς—ἄρτι. 34. ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 36. Ἰησοῦς—μοι. 37. Κύριε. 38. ἀμὴν.

XIV.

3. τόπον. 10. τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν, ἀπ' ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. 11. πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα ἃ ἐγὼ ποιῶ πιστεύετε. 14. ἐάν τι αἰτήσῃτε [με] ἐν τῷ ὀνόματί μου, ἃ ἐγὼ ποιῶ. 19. ἔτι (in οὐκέτι)—ἔτι. 20. ὑμεῖς. 22. οὐχ ὁ Ἰσκαριώτης—γένονεν. 23. ἀπεκρίθη—καὶ—Ἐάν. 24. πατρός. 26. τὸ ἅγιον—καὶ—ὑμῖν. 28. ὁ πατήρ. 30. πολλὰ. 31. καὶ.

XV.

4. μένητε. 6. ἐάν. 9. καὶ (in καὶ γὰρ). 16. μένη. 19. δὲ. 20. τοῦ λόγου. 21. ἀλλὰ. 22. καὶ.

XVI.

2. ἀλλ'. 3. καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. 4. ἀλλὰ—αὐτῶν—αὐτῶν—δὲ. 5. καὶ. 6. ἀλλ'. 7. γὰρ—αὐτὸν. 12. Ἐπι. 13. ἐκεῖνος. 15. πάντα. 16. ...ἔτι. 17. οὖν ἐκ—ἡμῖν. 18. ἔλεγον οὖν—οὐκ οἶδαμεν [τί λαλεῖ]. 19. καὶ—μετ' ἀλλήλων. 21. ...ἔτι. 22. οὖν. 23. ἄν. 24. οὐδὲν. 25. οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ. 28. ἐξήλθον ἐκ τοῦ πατρὸς καὶ—ἀφίημι τὸν κόσμον καὶ. 33. ὑμῖν.

XVII.

1. καὶ. 3. δὲ. 5. δόξῃ ἢ εἶχον—παρὰ σοί. 11. ᾧ δέδωκάς μοι, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς. 12. ᾧ δέδωκάς μοι, καὶ ἐφύλαξα. 13. δὲ—ἐν ἑαυτοῖς. 14. κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 16. κόσμον. 20. εἰς ἐμέ. 24. Πατὴρ—τὴν ἐμὴν.

XVIII.

2. αὐτὸν. 3. [ἐκ]—καὶ ὄπλων. 4. οὖν—καὶ. 5. ὁ παραδιδούς αὐτὸν. 6. οὖν—αὐτοῖς. 7. οὖν—δὲ. 8. Ἰησοῦς—οὖν—τούτους. 9. οὐδένα. 10. ἔχων—αὐτήν. 11. οὖν. 12. οὖν—συνέλαβον τὸν Ἰησοῦν καὶ. 13. ἦν γὰρ. 14. ἦν δὲ Καϊάφας. 15. Ἦκούθει δὲ τῷ Ἰησοῦ—ὁ ἄλλος—ὁ δὲ μαθητὴς ἐκεῖνος—τοῦ ἀρχιερέως. 16. πρὸς τῇ θύρᾳ—οὖν—ἄλλος. 17. οὖν—ἐκεῖνος. 20. ἐγὼ. 22. δὲ. 23. Εἰ κακῶς—μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ. 25. οὖν—εἰμί. 27. οὖν. 28. οὖν—ἀλλὰ. 29. οὖν—ἔξω. 30. αὐτῷ—οὗτος. 31. οὖν.

XIX.

41. ὅπου ἐσταυρώθη—καινόν—οὐδέπω. 42. ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων—Ἰησοῦν.

XX.

2. οὖν—ἄλλον. 3. οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής. 4. οἱ δύο ὁμοῦ—ἄλλος—τάχειον—πρῶτος. 6. Πέτρος ἀκολουθῶν αὐτῷ, καὶ—εἰς τὸ μνημεῖον. 7. κείμενα—ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθνίων κείμενον ἀλλὰ—εἰς ἓνα τόπον. 8. οὖν—ἄλλος—ὁ ἐλθὼν πρῶτος. 10. πάλιν. 11. ἔξω—οὖν. 12. τὸ σῶμα. 13. καὶ. 15. Ἰησοῦς. 16. στραφείσα ἐκείνη—Ἐβραϊστί—(ὃ λέγεται Διδάσκαλε). 17. Ἰησοῦς—γὰρ. 18. ἡ Μαгдаληνῇ. 19. Οἴσης οὖν ὀψίας—καὶ. 20. τοῦτο—τὸν κύριον. 21. οὖν—[ὁ Ἰησοῦς]—καὶ (in ἀγῶ). 24. ὁ λεγόμενος Δίδυμος. 25. οὖν—οἱ ἄλλοι μαθηταί—δὲ—ἐν—τῶν ἡλίων (before καὶ βάλω μου τὴν χεῖρα). 26. πάλιν. 27. ᾧδε—καὶ φέρε—ἀλλὰ πιστός. 28. ἀπεκρίθη—καὶ. 30. οὖν—ἐνώπιον. 31. ἵνα.

XXI.

1. πάλιν. 2. ὁ λεγόμενος Δίδυμος—αὐτοῦ. 3. Πέτρος—ἐξήλθαν καὶ. 4. ἤδη—μέντοι—Ἰησοῦς. 5. οὖν—Ἰησοῦς. 6. δὲ—...ἔτι—τοῦ πλήθους. 7. Πέτρος—ἦν γὰρ γυμνός. 8. ἀλλὰ ὡς ἀπὸ πηγῶν διακοσίων—τῶν ἰχθύων. 9. οὖν—κειμένην. 11. οὖν—Πέτρος. 12. Σὺ—ὁ κύριος. 13. ἔρχεται—ὁμοίως. 14. ἤδη. 15. οὖν—Πέτρῳ—πλέον τούτων—σὺ οἶδας ὅτι φιλῶ σε. 16. δεύτερον—σὺ οἶδας ὅτι φιλῶ σε. 17. τὸ τρίτον (before Σίμων)—Φιλεῖς με; καὶ—Κύριε—Ἰησοῦς. 18. ἀμὴν—σοι. 19. σημαίνων—αὐτῷ. 21. Ἰησοῦ. 23. οὖν—αὐτῷ—τί πρὸς σέ; 25. Ἔστιν—οὐδ' αὐτὸν οἶμαι—τὰ γραφόμενα βιβλία.

APPENDIX II.

List of words and phrases in this Version which are omitted in the Greek text of Westcott and Hort without a full equivalent.

GOSPEL OF MATTHEW.

I.

6. wife (before "of Uria"). 16. Joseph, to whom was espoused—the Virgin.
17. these. 18. one to the other. 19. because—Mary, and. 20. unto him (after "said").
21. to thee. 22. Isaiah. 25. to him.

II.

6. too. 7. those—that he might know—to them (after "appeared"). 8. unto them—come.
9. received the commandment of—and there appeared to them. 13. there appeared—unto him (after "said").
14. Joseph. 15. the king—the mouth—Isaiah. 17. the word. 18. and weeping—the voice of (before "Rachel").
19. the king. 20. to him. 22. Joseph. 23. thither, and—the word.

III.

4. of the mountain. 5. they of—river. 6. each man. 7. his. 10. behold.
12. holds—his (before "garner"). 14. John—unto him. 15. to be baptized. 17. unto him.

IV.

4. Jesus—unto him. 5. and brought him. 6. to keep thee. 8. and taking him up, set him—this (before "world").
9. These kingdoms and their glory thou hast seen—before. 10. behind. 11. for a time—Jesus. 14. the word. 15. river.
18. preparing their. 21. again—and—sitting. 23. Jesus. 24. sore—and on each of them he laid his hand—everyone.

V.

1. great. 2. began to. 3. their (before "spirit"). 8. their (before "heart").
11. men—own name's. 12. in that day—their fathers. 15. he setteth it. 17. them.
19. thus. 20. the uprightness of. 22. without a cause—to his brother (before "Fool").
23. enmity. 26. And. 35. beneath. 36. of the hair. 41. to go—again—other.
45. he who.

VI.

4. openly. 10. And.

VIII.

3. Our Lord—his—unto him (after “saying”). 5. After these things. 8. and—unto him. 9. I say (before “to another”)—I say. 10. him. 13. Then. 14. Simon. 15. straightway. 16. all. 17. our (before “sicknesses”). 18. great—thence. 21. and I will come. 24. almost. 25. his disciples—unto him—us: for behold. 29. with a loud voice. 32. and fell.

IX.

4. unto them. 7. took up his bed. 9. And he departed—certain. 11. Then. 13. to repentance. 14. assiduously. 16. lest—the weak parts—than before. 17. also—the wine (before “split”). 18. Now—of their synagogue—falling down. 23. of the synagogue. 24. unto them. 25. immediately. 27. with a loud voice—we believe. 30. straightway—unto them, Behold. 31. to every man. 33. of him.

X.

1. and (before “gave”). 4. and Judah the son of James. 5. disciples—unto them. 12. that house. 15. And. 21. his—his—to death (after “son”). 22. men. 23. from it—and if they persecute you in the other city, flee ye to another—all—of the house. 25. and. 31. for. 37. But—his—his—his—his. 39. For. 41. For—and.

XI.

4. and what. 5. For behold! 7. And after. 19. And. 20. Jesus—and he said. 22. Therefore. 27. [him]. 29. And.

XII.

1. day. 2. Why. 6. For—behold. 10. certain—right—be able. 11. day. 13. his hand. 15. people. 35. And—which are in his heart—which are in his heart. 40. And—the prophet. 41. the sons. 43. wandering about—and when.

XIII.

2. of the sea. 3. seed. 6. and with the shining of the sun which was upon it, it sank down. 7. with it. 9. Every... 11. unto them, Because. 13. what—what—and they may never be converted. 14. the prophet. 15. not. 16. blessed are (before “your ears”). 21. because (before “he hath”). 22. this (before “world”). 23. and then. 25. Again. 27. their. 28. His servants. 29. unto them. 30. But. 31. And. 32. all. 36. unto him. 37. unto them. 43. And—to hear. 45. man. 46. good—and. 48. and—of the sea—very. 54. all. 55. Joseph (after “son of”).

XIV.

1. But. 2. great—his. 6. came in. 11. of John. 18. unto them. 19. gave
(after “disciples”). 26. waves of. 28. Simon. 29. unto him—Simon. 30. that
—was boisterous—with a loud voice. 33. came near. 35. their.

XV.

1. to him—unto him. 4. his—his. 5. his—his. 6. and he—nor his mother.
7. the prophet. 12. his—this. 14. of the blind. 15. Simon—this. 17. thence.
19. of—and of—and of—and of—and. 20. man (after “eats”)—bread. 23. behold—
and followeth. 24. to them. 25. unto him. 26. unto her. 27. to him.
28. and live. 32. this. 33. this. 34. loaves (after “Seven”). 36. his—his—
placed (them). 37. from before them. 39. and sat.

XVI.

4. the prophet. 5. his—with them. 7. Then—with them. 9. who ate them—
from before them. 10. who ate of them—from before them. 13. What—concerning
me—this. 14. unto him—say he is—say he is—say he is—others say he is.

XVII.

13. his. 14. Jesus—certain. 15. me. 19. his. 24. his. 25. his—
to him. 26. unto him. 27. there.

XVIII.

1. his—unto him. 2. Jesus—certain. 7. that are coming. 8. for. 9. for.
15. against thee. 16. thee (before “take”). 17. as (before “a publican”). 18. and
(before “verily”). 20. not. 21. Simon. 22. seven (after “times”). 25. his—
his. 26. That—his lord. 27. on him—also. 28. me—me. 29. And—also.
30. receive his entreaty. 32. lo. 34. against him.

XIX.

3. there—for a man. 4. unto them—also. 5. his—his (before “mother”).
7. Whoso will put away his wife—her. 11. this. 12. eunuchs (2nd time)—their.
13. his. 14. unto them. 16. man—good. 17. for. 19. thy—thy (before
“mother”). 20. lo! since I was a boy. 21. all. 22. very rich. 23. When
—saw. 26. at them—to do. 27. Simon. 28. of the house. 30. who shall be
(before “first”).

XX.

2. them—for one workman—one. 3. and (before “saw”). 7. my. 8. them
their. 12. which—in. 14. penny—if. 16. many be called, but few chosen.
17. with him his. 19. him (after “mock”)—him—him. 20. and she fell down.
21. Lord. 22. unto them. 23. Jesus—to you.

XXI.

20. this. 21. like—so. 23. tell us. 28. certain. 29. his soul—to the
vineyard. 31. his (before “father”)—unto him. 33. certain—in it (after “tower”).
34. him. 37. Haply.

XXII.

6. who were left. 7. with fire. 8. of it. 16. unto him. 17. for us.
18. unto them. 20. Jesus. 21. unto him. 24. unto us. 25. And—by
her. 26. also (before “the third”)—of them. 28. all the brothers—behold.
29. greatly. 30. of God. 32. and behold. 34. unto him. 35. and saying unto
him. 37. Jesus. 43. for.

XXIII.

5. the straps of—of their garments. 7. and they desire—Rabbi. 11. desires.
12. For. 13. ye hold the key. 25. all. 28. as. 37. that are.

XXIV.

2. stones. 3. unto him. 16. and. 23. lo! (after “Christ”). 26. or.
45. its. 49. to come. 51. and (before “there”).

XXV.

1. and bride. 6. cometh—him. 8. behold. 9. unto them—but.
36. I was (before “naked”). 38. that thou wast—thou wast. 39. or. 43. I was
(before “naked”)—I was (before “sick”)—I was (before “in prison”).

XXVI.

7. certain—it—of Jesus. 10. a beautiful. 13. my (before “gospel”). 15. unto
them. 17. day—unto him (after “saying”)—to eat. 18. unto them. 19. his.
20. his. 21. unto them. 22. of them. 23. unto them. 24. I am. 26. upon
it—his. 27. over it—Take. 28. new. 31. his (before “flock”). 33. Simon—in
thee (before “Jesus”). 35. Simon—also. 36. his. 38. Behold. 39. from them.
40. his—even. 42. cup. 43. with sleep. 45. his—for. 46. hence. 48. Judah.
49. unto him. 51. disciples. 55. against me. 57. of the people. 60. And
they found not—other false witnesses. 61. this (before “temple”)—it. 63. answered
and. 65. from his mouth. 67. took him and. 68. on the cheeks. 70. neither
do I understand. 71. of the court. 72. this (before “man”). 73. even—is like.
74. this. 75. unto him.

XXVII.

3. of the. 4. unto him. 5. and was strangled. 11. unto him. 12. them.
13. witnesses. 16. certain—man—Jesus (before “Bar-Abba”)—He had been thrown into
prison because of the evil he had done, and he had committed murder. 17. all the Jews—
Jesus (before “Bar-Abba”). 18. unto him. 19. unto him. 21. unto him. 22. And.
23. unto them—Then. 26. with whips—to them. 28. of purple and. 29. they
made—hold—on their knees—to thee. 30. his face. 31. that he was clothed with—and
went to—him. 35. upon them. 37. while they were sitting. 38. his—his.
40. Pharisees. 41. him—and insulting him. 42. If. 50. his. 51. straightway
—very. 56. daughter. 57. certain. 58. to him. 60. hewn. 63. unto
him—Our. 64. his—by night. 65. the sepulchre. 66. his.

XXVIII.

6. unto you.

GOSPEL OF MARK.

I.

13. there. 15. his. 16. his—their nets. 19. again—sitting. 22. their.
 25. unto him. 27. one to another. 28. and many followed him. 29. Cepha—were
 with him. 31. straightway—and she arose. 32. with sore diseases. 33. his.
 34. them (after “suffered”). 38. Up. 40. certain. 41. Jesus—on him.

II.

21. the weakness—than before. 22. is spilled—they put. 23. day. 24. thy
 disciples.

III.

4. also. 5. like its fellow. 14. of them. 15. to heal the sick and.
 21. his brothers. 23. not. 26. his (before “end”). 35. behold (before “my
 brother’s”)—for—my—my.

IV.

5. below its root. 10. his disciples. 12. their sins. 15. who hear the word
 —hearts.

V.

2. certain. 4. many. 5. and escaped. 10. those demons. 12. those demons.
 13. those—and fell. 14. also. 15. from—he had cast out. 16. also. 18. his
 disciples. 23. unto him. 25. certain.

VI.

7. his—disciples. 8. their. 14. well—great. 19. Then. 20. he did.
 23. with an oath. 24. the damsel—unto her. 25. unto him. 26. but—change.
 27. cut off. 31. let us go—to him—bread. 36. these people. 38. unto him—loaves.
 41. those—his—those. 43. from before them the remains of these five loaves. 48. with
 the fear of the waves. 52. for. 55. brought. 56. Jesus—the beds of the.

VII.

3. bread. 5. after these things—saying unto him. 6. Jesus—the prophet—that
 he said. 9. Ye do. 10. his—his. 11. his—his. 12. his—his. 14. all.
 16. Who hath ears to hear, let him hear. 17. concerning. 18. anything. 20. But.
 25. before him. 26. a widow. 27. Jesus. 28. woman—which are over.
 29. behold. 30. her. 32. certain—his. 35. and straightway. 36. it.

VIII.

1. And—his. 2. this—behold. 5. and said unto them. 7. upon—also.
 9. The people that ate. 12. unto you. 13. in the ship—of the lake. 14. with
 them, for. 15. unto them. 16. saying. 17. Jesus—until now (after “even”).
 19. Those—ate of. 20. He said unto them. 23. his (before “hand”)—and
 said unto him. 25. his. 26. unto him. 28. about me—some say—say. 32. Simon—
 as though he pitied him, said to him: Be it far from thee. 35. my. 37. and.

IX.

3. like snow. 4. with him. 6. and. 8. again—his disciples. 10. and saying—this word that he said. 12. answered. 14. his. 17. and said. 19. Jesus—thy son. 21. Jesus—Behold—unto him—behold. 22. Lord. 23. believest—unto thee. 24. And—Lord. 25. coming. 26. of him. 27. and delivered him to his father. 29. by fasting and. 30. it. 31. And. 32. unto them. 33. his—one to another. 35. his. 36. certain—looked at him. 38. answered and. 39. unto them. 42. on me. 43. therefore—from thee: for—having one hand. 45. cast it from thee: for. 47. from thee: for.

X.

1. healed and. 2. his. 4. unto him—us—and give it to her. 5. answered—Moses. 6. God. 7. his (before “mother”). 10. When he had entered—his. 11. woman. 12. man (after “any”). 13. his—that brought them. 14. and rebuked them—and. 16. called. 19. But—thy (before “mother”). 20. answered—lo! 21. and take up thy cross. 22. this. 23. who trust in. 24. his—for them who trust in their riches. 25. For. 26. among themselves. 27. unto them—this. 29. answered—my (before “gospel’s”). 30. he shall inherit. 32. with him—his. 34. in his face. 37. thy—thy. 38. answered. 39. may be able—may be able. 40. this. 45. Like as. 48. again.

XI.

3. unto him. 4. of a court in the street. 6. unto them. 9. saying. 11. and he entered (before “into the temple”). 13. certain—to it. 15. of God. 17. thus. 20. its. 22. If. 29. answered—I also—which. 31. unto us. 33. unto him—answered.

XII.

1. in it—in it. 2. his (before “servant”)—of fruit—to him—his (before “vineyard”). 4. also. 6. Perhaps. 7. his son—his—his. 9. When—his (before “vineyard”). 12. this (before “parable”). 14. and they began—deceitfully. 16. to him. 17. answered—unto them. 23. therefore, when they shall rise. 24. answered and—Behold. 27. and behold—for. 29. and said—of them all. 30. this is the first commandment. 31. like it. 32. God. 33. a man—his—his—his—his. 34. answered and. 35. and. 37. and if. 38. yourselves—love. 41. Jesus. 43. Jesus.

XIII.

1. Jesus—behold—great. 6. For. 7. for. 8. and—and tumults. 9. And—to the people. 10. this. 12. For—his—his. 14. the sign of. 19. since the day—again. 21. it. 22. even. 23. behold. 26. with (before “glory”). 27. his (before “angels”). 28. her (before “leaves”). 33. then—and pray. 34. For—his (before “goods”). 37. of you.

XIV.

1. Before. 3. certain—very. 4. and said. 5. in their teeth. 6. unto them—
for. 8. For—behold, as if. 13. lo!—certain. 14. My time is come. 15. behold—
certain—and. 16. His—as he had said unto them. 17. his. 18. unto them—
verily. 19. But. 20. his hand. 22. to his disciples—unto them (after “said”).
24. new. 25. with you. 27. in me. 29. answered and. 30. verily.
31. Simon. 35. on his face. 36. My. 40. sleep. 41. the end is at hand.
43. great—carrying. 44. unto them. 45. unto him. 50. his disciples. 51. and
many people came. 52. in their hands—from them. 60. unto him. 61. And—
the second time. 62. answered and—unto him—henceforth. 63. then. 64. For behold,
ye all—his. 65. unto us now—on his cheek. 66. of the high priest. 67. him.
69. also. 72. he began.

XV.

3. but he gave them no answer. 4. them. 7. a man, a malefactor—a man
who had done wrong. 8. answered. 10. Pilate. 11. that he should ask.
12. will ye. 15. unto them. 19. in his face. 20. own. 22. which is called.
24. amongst them. 26. This is. 32. also. 39. crying out. 40. standing—
daughter. 41. came with him from. 43. And—man. 44. sent and. 45. his.
46. and brought [it]. 47. daughter.

XVI.

1. daughter—oil. 3. for it was very great. 4. and they went. 5. their.
6. and. 7. behold. 8. when they had heard—and went.

GOSPEL OF LUKE.

I.

5. the house of. 6. and—and they were—in all their manner of life. 10. standing
and. 11. to Zacharia. 12. and shook—the angel. 13. behold, God—the voice of.
42. to Mary—which is. 43. hath done. 44. great. 49. glorious. 50. and on the
tribe. 51. and. 52. their. 53. And—his. 54. And—and—his. 56. Elisabeth.
60. so. 61. John. 62. also. 63. on it. 64. the string—was loosened—And
they all wondered. 68. for it. 70. also. 71. and hath brought us to. 74. our.
75. our life. 76. the face of.

II.

2. Now. 3. there. 4. they—both. 5. wife—there. 8. there—appeared.
12. behold—in swaddling clothes. 13. him—many. 15. After those—Come—as the
angel. 18. what they had seen and heard, wondered, and. 19. in her mind.
20. talking about. 21. the child—as. 22. it is written—Then. 25. certain.
27. to him. 28. Simeon. 30. behold. 36. also—and also—only. 37. and the
rest of her life—and—and prayer. 38. also. 39. and Joseph and Mary—in the
temple—on the first-born—that is written. 41. of the unleavened bread. 43. of the
feast—behind them. 44. had gone out—Jesus—and among the men of. 45. there.
47. and marvelled. 48. his parents—much. 52. his—and increased—his—his.

III.

1. the country of—the region of. 4. in the plain a path for our God. 6. shall be revealed—together. 7. And—to him. 9. behold. 11. one. 15. who heard him—and saying. 16. unto them—Behold. 17. holds. 19. because—John—of Herod. 22. and my (before “beloved”).

IV.

1. Holy—took him out. 2. that—might be—and he was there—forty days that he had fasted. 5. Satan. 6. all these kingdoms—and glory—because that to me he gave it. 11. their. 13. his. 15. them. 17. and he stood up for to read. 23. ye will say unto me. 24. unto them. 25. the prophet. 27. in the days. 30. even. 33. their. 35. unto him. 36. then—these. 37. them. 40. all. 42. great.

V.

1. from him. 2. their. 3. and sat down in it—dry—on the water. 4. answered and. 5. unto him—now. 6. and when they cast their nets. 7. they brought up fish—from the weight of them—nearly. 8. on his face—unto him. 10. because—to life. 11. these. 12. certain—his—unto him. 13. unto him—his. 14. Jesus. 15. from him. 17. Jesus. 18. certain. 20. to the sick of the palsy. 26. and great things. 27. Jesus.

VI.

12. there. 14. the sons of Zebedee. 17. who came—and from (before “Tyre”). 18. all. 26. unto you. 28. and. 29. And—thy. 31. [what is] good. 33. that ye may be rewarded. 35. to them—of men—in heaven. 39. this. 40. his—in teaching. 42. and behold—is lying. 45. which is—man (after “evil”)—treasure that is in his heart. 46. unto you. 47. For. 48. were full. 49. his (before “house”).

VII.

5. also. 6. behold—to him—his (before “friends”). 12. of the people. 15. was raised. 17. the land of. 20. unto him. 22. all—what. 28. arisen—a prophet. 29. themselves to. 32. and (before “me”) 33. unto them. 36. there came. 37. certain. 38. him—them. 39. her reputation. 41. Jesus said unto him—him—pence (after “five hundred”). 43. to him—Jesus. 47. her.

VIII.

1. his. 4. began—to them. 5. Behold. 6. it shrank. 8. with a loud voice. 10. it is not given to them to know because. 13. hastily. 16. its. 22. and sat—with him. 23. their ship. 24. unto him. 28. worshipped. 29. his—and cut them. 30. and said—we. 32. those demons. 33. all—and fell. 34. And—and. 35. the people—sitting. 36. the man. 37. from them. 38. Jesus. 40. great. 41. certain. 43. certain. 44. the fountain. 45. unto him. 46. and sayest thou, Who touched me?—answered—unto him. 47. even this—worshipped. 48. answered and. 49. the house—to him. 50. and said. 51. of that man. 52. unto them.

IX.

1. his. 5. very. 6. his apostles—and the cities. 8. said—said. 10. all—the gate of. 12. these—themselves. 13. unto him. 19. say—he is. 20. Simon—unto him—Thou art. 33. began. 34. they see those. 36. in the sight of. 37. that. 38. certain. 39. and it throweth him down. 40. to deliver him. 45. because. 48. and is a child. 49. unto him. 53. set. 54. his (before “disciples”)—unto him. 58. Verily. 61. and I will come. 62. his.

X.

1. of his disciples—and two. 7. And. 8. every. 10. in it. 11. Lo!—but. 12. much—of judgment. 14. that day. 16. and he that heareth me, heareth him that sent me. 17. those—[and two]—whom he had sent. 19. even. 21. And. 22. and who knoweth—him. 23. his—unto them. 25. While he said these things—came near—unto him. 26. Jesus. 27. unto him. 28. Jesus. 30. unto him. 33. on him. 34. on them. 35. the dawn of the day—on him. 36. the hands. 37. unto him. 38. in the way—her (before “house”). 39. came and. 40. unto him—about me. 41. for herself.

XI.

1. from his prayer. 2. and—and. 5. Jesus—My. 7. unto him—because. 10. every—every. 11. his. 13. good things. 14. from. 15. the Pharisees. 16. him. 17. every (before “house”)—that is divided against. 21. But. 24. straight-way. 26. in him. 27. loud. 28. Jesus. 29. of heaven—the prophet. 33. he putteth it—its. 34. For—therefore—thine eye. 36. also—when there is in it no lamp—thy (before “lamp”). 37. certain. 39. indeed. 41. you. 44. them—ye. 46. them. 51. the hands of. 53. and when he had said these things against them in the sight of all the people. 54. an accusation against him.

XII.

1. to him. 3. For. 7. hair of—therefore—because. 13. man. 15. the multitude—of men. 16. this—much produce. 18. But it is fitting. 19. Behold—and—and—and. 24. therefore. 25. one. 26. to do. 29. Therefore—nor where-withal ye shall be clothed. 30. also. 31. of God. 33. all—and—and. 34. And. 37. their. 41. unto him. 42. unto him—his—its. 46. and—to pieces. 47. stripes. 48. stripes—hand. 49. For. 53. his—his—her—her—and—her. 56. and its signs. 58. him.

XIII.

2. Jesus. 3. also. 5. also. 6. man. 7. but. 8. the dresser. 9. next year. 11. certain. 13. her stature. 15. day. 17. his hand. 23. man came, asking him—Jesus. 24. by it. 25. for. 27. Verily I say unto you—you—for ye are. 31. And. 32. my (before “cures”)—day (after “third”). 34. that gathereth. 35. it come that.

XIV.

1. day—what he would do. 5. pull. 7. this. 8. there. 12. this. 13. and the outcasts and many others. 14. and (before “thy”). 16. Jesus. 17. behold—every. 21. and the outcasts. 22. behold—at the feast. 23. his. 26. his—his—his—his—his. 32. him. 35. but.

XV.

4. seeking. 5. it. 6. his—his—his. 8. of them—it. 9. it—her—her—to them—my. 10. all. 11. unto them. 12. thy. 13. his—that came to him—because—with harlots. 14. that was his. 16. those—his belly. 17. there are now—house—my. 18. But. 19. and. 20. on him. 24. and. 25. the sound. 26. him. 29. one. 30. that. 31. my.

XVI.

1. again. 2. his lord—Come—my. 3. and—and. 5. and. 6. unto him. 7. to him—unto him—and he sat down immediately—them. 8. this. 9. also—their. 10. For. 13. For. 14. it came to pass—because. 19. and (before “fared”). 20. there was. 21. his belly—that. 23. being cast into—and. 24. lo. 25. unto him—nevertheless—also—his (before “evil”). 30. unto him. 31. him.

XVII.

4. these. 5. his. 6. answered—unto them—from hence. 7. sheep. 8. for me—also. 9. himself—him. 12. and behold. 13. unto him. 14. them. 16. of Jesus. 17. unto him. 18. one of them. 20. saying unto him. 22. his. 23. if—He is. 24. the day of. 27. and—and—and. 28. And—and—and—and. 29. them. 31. But. 32. And. 33. his life (after “loseth”). 35. And—mill. 36. And two shall be in the field, one shall be taken; and one shall be left.

XVIII.

1. Again also—this. 3. unto him. 5. and—thus. 7. therefore—rather. 11. nor—nor. 12. But—and. 13. and. 15. his. 16. unto them. 18. unto him. 20. But—and—and. 21. lo! 24. that he was sorrowful. 27. to them. 28. unto him—all. 29. Jesus. 30. shall inherit. 31. his. 32. in his face. 34. but—unto them. 35. man. 36. the voice of. 39. Jesus—saying. 40. to him. 41. saying unto him—unto him.

XIX.

2. certain. 4. him. 6. Zachai. 12. unto them. 13. with them. 14. unto him. 18. unto him. 19. authority. 22. me. 23. then—mine own—its. 24. him (after “by”). 26. For. 27. But. 28. from there. 29. and reached—his. 30. unto them—behold—hither. 31. him—unto him. 34. unto them. 35. the colt—it—thereon. 36. and came. 37. his. 39. of the people—amongst—Good—that they shout not. 40. unto them—verily. 42. thy (before “peace”). 45. therein. 48. to him.

XX.

1. against him. 5. to us. 7. unto him. 9. them—certain—and surrounded it with a hedge. 10. one of the—his. 11. his. 12. another. 14. come. 16. They say. 17. these things, they knew certainly that he spake this parable about

them. 18. For. 20. afterwards—and. 21. unto him—of man. 23. Why tempt ye me? 24. And they shewed it to him. 26. his. 27. and. 28. unto him. 29. amongst us. 30. the woman, and he also died childless. 31. also took her (after "the third also")—took her (after "seven"). 33. behold. 34. answered—beget and go on begetting. 36. as. 37. when God spake with him. 38. behold. 39. unto him. 41. the scribes concerning. 42. And—his. 43. beneath. 44. If. 45. his. 47. and—their.

XXI.

2. also—certain. 5. unto them. 6. stones—in it. 7. unto him. 8. unto them. 9. arrived. 10. For. 11. in divers places (after "pestilences"). 14. And. 18. one—of the hair. 19. For. 21. And—from her. 23. But. 24. all. 25. weakness of the hands. 26. and (before "the powers"). 29. this. 30. begin—and yield their fruit. 32. these things. 34. of flesh—of wine. 36. therefore. 37. Beth...

XXII.

4. unto them. 6. for him. 8. unto them. 11. Our. 12. Behold—certain—for us. 14. he. 16. any more. 17. over it. 18. this. 19. over it. 21. But. 22. And—but. 25. and. 30. with me—own—twelve—the house. 32. also. 34. unto him. 35. without—without—unto him. 36. himself. 37. also. 38. to Jesus—for you. 39. which is called of Beth...—his. 45. his—their. 47. there appeared a great. 49. his disciples—unto him—them. 52. against me. 53. your (before "power"). 55. round it. 58. also—unto him—unto him—Let [me] alone. 64. unto him. 65. again. 67. me. 68. nor even let me go. 71. lo!

XXIII.

2. us. 3. then—that I am. 6. them say. 7. because Herod. 9. Jesus. 13. all. 14. and ye said—your—against him. 15. did he find against him, nor—worthy of death. 17. And Pilate was wont to release one prisoner unto them at the feast. 20. and said unto them—Whom will ye that I release unto you?—because. 21. him. 22. for. 23. and the chief priests were with them. 25. unto them. 30. And. 33. his—his. 34. on them. 35. with them—him. 36. him. 37. Hail to thee—And they placed also on his head a crown of thorns. 39. saying to him. 40. companion—unto him, behold—also. 41. behold. 42. unto Jesus. 43. Jesus. 48. saying, Woe to us, what hath befallen us! woe to us, for our sins! 49. of Jesus. 50. certain. 52. man, who had not consented to the accusers. 55. came—in their footsteps—in there.

XXIV.

1. and other women came with them. 4. there appeared. 5. and looked—for their fear—These men. 7. unto you. 8. these. 9. words—of the disciples. 10. the daughter. 13. he appeared. 18. of them. 19. and—in power—before. 21. behold. 22. where he had been laid. 23. to us—there, and they were amazed. 24. also. 25. Then—Jesus. 27. to speak to them. 28. to them. 29. began to. 31. immediately. 33. and he hath appeared. 35. also—them. 36. was found. 38. Then Jesus. 39. Behold. 41. Again.

GOSPEL OF JOHN.

I.

26. but. 28. he spake. 35. And—with him. 36. I see. 37. When those—
John—him. 39. and (before “it was about”). 40. And the name of. 41. Andrew—
on that day—My brother. 42. And—and he came—And—unto him—into Greek.
44. by his family. 45. And—Philip (before “saith”)—unto Nathanael—that he is.
47. And.

II.

16. and. 17. When he did these things—is the. 20. unto him. 23. the days
of—and on our Lord—because—to them. 25. the work—the heart.

III.

1. there—and this man was. 2. our Lord. 3. to us. 4. again. 5. unto
him. 6. because God is a living Spirit. 7. And—that I told. 8. of water and.
12. which is from heaven. 15. should not perish, but. 18. and. 22. And.
23. the people. 25. one of. 26. also. 27. unto them—at all. 28. But.
29. Because—great—behold. 30. Therefore. 31. Because. 34. Because that—God—
his. 35. but.

IV.

4. certain. 5. of water. 6. And—came—that he might rest. 7. And—
certain—And—water. 8. themselves—And while our Lord sat. 9. Lo!—water.
12. this—also. 15. to drink of. 16. Our Lord—to me. 23. behold—even.
25. Behold. 27. while they were talking—he was standing and—a word unto him.
28. And. 30. And every one who heard. 31. bread with them. 33. aught.
34. own. 35. have come.

V.

6. had been lying down. 9. arose. 10. And when—saw—unto him. 11. he
that was healed. 13. man—to another. 14. than that. 15. And. 17. our
Lord—a work—because of this. 18. But—word—because (after “but”). 19. his Father
(before “doeth”). 20. his. 21. them—who believe in him. 46. also. 47. own.

VI.

5. And—his—people. 6. him (after “asked”). 8. whose name was. 9. certain.
10. unto them—He said unto them, Go, make the men sit down on the green. 11. those
five—and two fishes, and lifted up—to heaven—to his disciples. 13. And—and of
these two fishes—Now the men which did eat of this bread were five thousand. 15. were
considering—left them. 17. because. 18. against them. 20. Jesus. 21. And
when. 27. labour for. 38. that I might do (after “but”)—my Father. 39. anything
at all. 40. his. 45. For—of him. 46. God (after “seen”). 47. on God.
51. and (before “he who”). 53. And. 54. But. 57. body. 58. that which
your. 60. And. 63. the body; but ye say. 65. unto them. 66. saying.
67. his. 69. the Son. 70. all—even. 71. about.

VII.

1. openly. 2. at that time. 3. And—came near to Jesus and. 5. until then. 7. And—the world (before “hateth”). 11. And—there. 12. great—which had come to the feast—is good. 14. the days of—of tabernacles. 16. unto them. 17. this—mind. 18. mind—his heart. 19. his. 20. unto him. 21. in your sight. 22. because it is—your—day. 23. For—day—day. 25. And. 27. behold. 28. And. 29. But. 30. And. 32. And the chief priests and. 33. unto them. 35. that we shall not find him. 36. And—I go away—that he said. 38. Every. 39. given. 41. And—How. 42. shall be. 43. And. 44. was able. 45. And—returned, and—those multitudes—priests and Pharisees. 46. to them—what this man spake. 47. those officers. 48. For. 51. by night.

VIII.

13. and. 15. But. 19. unto them. 21. and (before “whither”). 23. Jesus—and (after “beneath”). 27. And. 28. Again—thus. 29. and. 35. but—in the house. 36. And. 37. and. 38. also. 40. behold. 41. But. 43. it—of the evil one. 44. And. 46. And. 47. For—it. 49. unto them. 50. own. 52. truly—For. 54. unto them. 55. to myself.

IX.

1. certain—who had been blind. 3. unto them. 4. And—for. 5. For. 6. his (before “spittle”) and taking it up—of that blind man. 7. thy face—his face. 8. And when—his—saw him. 9. and—The blind man—unto them. 11. unto them—upon them—thy face in the pool—and. 12. and—unto them. 16. and he formed clay. 17. And—that was cured—unto them—I say. 18. And. 21. behold—too—ye can. 22. scribes and Pharisees. 24. that was healed—for. 25. that was healed—unto them—but—because of him, lo! 27. But—one [thing]—ask. 28. unto him. 30. The (man) who was healed—own. 31. And—the voice of. 32. And lo! 33. how—this. 34. comest. 35. And—Jesus (after “when”)—unto him. 36. that was healed—unto him. 38. falling down. 39. unto him. 40. And. 41. therefore.

X.

1. in which—are. 3. the door—flock. 4. his own—the sheep. 5. the sheep—the sheep. 6. These things. 7. unto them. 8. And. 9. of the sheep. 10. But—but. 11. and—his own. 12. But—false—when—coming. 13. in it—about it. 14. and I am known of mine. 16. also (after “they”)—all—and. 18. And—for—because. 19. And as he was saying these things. 20. because—are ye standing. 21. But. 22. the feast—which is called—of the sanctuary—and. 23. which is. 26. as I said unto you. 30. my. 31. When he had said these things. 34. thus. 35. of God. 36. unto you.

XI.

1. the brother of. 3. The two—Jesus. 4. unto them. 5. these three brethren—Mary. 6. And—Lazar—his. 7. And—Come. 8. His—behold. 9. unto them. 13. to them—Lazar. 14. again. 15. come. 16. Come. 17. And—to Bethany—Lazar. 19. to Bethany. 20. And—went out to. 21. And. 22. But even. 25. and. 27. Martha. 28. unto her. 31. Also—was thus amazed. 32. And.

33. And—and saw. 35. And when—saw. 37. from his mother's womb—also. 38. the grave was hollowed out like—and its door was. 39. this—Why are they lifting away the stone? Behold. 41. those men who were standing, came near. 42. this—of people—these things. 43. come out. 44. And straightway—Then. 45. And—Jesus because of—from that hour—in Jesus. 46. who believed not, but. 47. and made. 48. And—men. 49. whose name was—their own—this same Caiapha. 50. all. 51. word—because—because. 54. sight of. 55. the evening. 56. And—perhaps. 57. come and—to them.

XII.

1. And—to (before "Lazar")—village of—who had been dead, and was alive. 2. And—seated at meat—cumbered with. 3. an alabaster box—good—and poured it on the head—while he sat at meat—all. 6. Judah—of the poor. 7. When—heard it—unto him. 9. And—there. 11. Lazar. 12. he went out, and came to the Mount of Olives. 13. and saying. 14. by Zakaria the prophet. 15. unto thee—the son. 16. his. 18. And all those people ran. 19. all. 21. and. 22. And—they both. 24. falls and. 26. and. 27. Behold. 28. And straightway—saying. 29. And—there—wondered—and—and. 30. unto them. 34. some—of—then. 35. in the light—for. 40. and hear. 42. Jesus—him. 46. and. 48. to him. 50. and.

XIII.

1. his—his—this. 3. and because Jesus—he knew. 4. his. 5. And he took—his. 6. Simon. 7. unto thee. 9. Then—thou shalt wash—my—my. 10. his—only, because—also—of you. 11. this word. 13. Behold—Our—Our. 14. And—your—your—how much. 15. But this. 18. because—which saith—with me. 21. And—his. 22. But—thus. 23. Then. 25. that disciple whom Jesus loved—and. 26. unto him—And—Jesus. 28. his disciples. 30. When Judah had risen—the time. 31. And—Behold. 33. And—behold—also. 34. But now. 35. For. 36. unto him. 38. unto him—twice.

XIV.

1. And then Jesus said. 4. and—ye know. 5. can—what it is. 7. not—and. 13. his. 17. but. 18. And—but. 19. also. 20. And. 21. also—also. 22. manifest thyself. 26. unto you. 28. my. 29. behold. 31. my—my.

XV.

3. And. 4. can [do] nothing. 5. and. 6. and is cast out. 7. But. 10. my. 16. And—when—my (before "Father"). 17. But. 18. And. 19. And. 20. And—heard and. 21. own. 22. And—and. 23. Because that. 24. And—eyes—hate. 26. But—before.

XVI.

1. But. 2. For—and. 6. hath come. 7. because—the Comforter. 8. its—its. 15. unto you. 16. for I go unto my Father. 17. And—that he said—my. 19. But—unto you. 20. and sigh. 21. delivery—her. 22. also. 23. all—my. 25. but—my. 26. my. 27. my. 28. and. 29. unto him—also—unto us. 31. Behold—in me. 33. for.

XVII.

1. And when. 2. My. 4. and. 5. also—my—which thou gavest me.
 6. And. 7. And. 8. from me. 9. And—and. 11. my—take. 12. in the
 world. 14. of it. 15. thee. 16. for. 17. thy—because. 20. to thee.
 21. they (before “all”). 23. shall be—Father. 24. And. 25. my. 26. also may be.

XVIII.

1. [to] the mountain. 3. the betrayer—with him—and a crowd of people carry-
 ing. 4. And. 6. And—Jesus—these things. 7. And Jesus—unto him.
 8. unto them. 11. And—its—my. 12. And. 15. one of the—because of this.
 16. Simon—And—unto him. 17. when—saw—one—unto her. 18. there—for themselves
 —in the court. 19. who they were—what it was. 20. and—and. 21. But now.
 22. on his cheek—unto him. 25. And these people—one. 26. And answered—Simon—
 unto Simon. 27. And—I know him not. 28. and brought him—to deliver him to the
 governor. 29. And—unto them. 30. even. 31. Then

XIX.

42. hastily, suddenly—because the sabbath was dawning.

XX.

1. at night—was dawning—rolled away and—the mouth of. 3. And—the two:
 5. into the sepulchre. 8. And. 9. from. 10. when—saw these things. 11. and.
 12. there—the pillows of the place. 13. angels—and whom seekest thou? 14. And.
 15. But—I will go—and. 16. Then—And she understood him and answered—And she
 ran towards him that she might touch him. 17. But—my—Behold—to. 18. And—
 she told unto them. 19. their. 20. his—his. 21. my. 22. in their faces.
 23. and—against him. 24. there—unto them. 25. is come—and (before “the place”).
 26. on the next first [day] of the week—assembled together in the house—unto them.
 29. Now—in me—in me.

XXI.

2. assembled all of them. 3. and set. 4. came—of the lake; and his.
 6. your—as he had said unto them, they sought to—the net—the weight—which it held.
 7. took—and was swimming, and came. 9. before Jesus—also laid. 10. those.
 11. and they found in it. 12. And—his—for. 13. and blessed upon them. 14. his.
 15. And—Thou. 16. Jesus—thou—much. 17. Again Jesus—Jesus—thus—Simon—
 And. 19. unto Simon—unto Simon. 20. and—Jesus—him—unto him. 21. follow-
 ing him—him. 22. now. 23. And. 25. for them.

NOTES TO THE ENGLISH TRANSLATION.

Page 49 l. 7 (Mark xvi 3).¹ The Palestinian Syriac of the Gospels is known to us by three MSS. only, that in the Vatican Library, first observed by J. S. Assemani in 1758 (date A.D. 1030), and the two at Sinai, one of which was discovered by me in 1892 (date 1104) and the other by Mr Rendel Harris in 1893 (date 1118). I have ventured to distinguish these in an edition which is now in course of preparation as respectively A, B and C.

Page 52 l. 44 (Luke ii 35). I have adopted the literal translation of ܡܢ ܐܦܗܝܠ (as the Aphel), although I suspect that it results from a mistake of some early copyist who inserted the *mun*, and that the real translation should be what I have given in the margin. The same mistake is found in Mar Ephrem's Commentary on the Diatessaron (see Rendel Harris, *Frag. Com. Ephrem Syrus*, p. 34). That it *is* a mistake, and ought to have a *sic* is evident if we reflect how smoothly the passage reads if we eliminate one single letter, the *mun*.

Page 53 ll. 7, 11, 17 (Luke ii 41, 43, 48); page 94 l. 45 (John ix 2). The primary meaning of ܡܥܬܝܟܐ is, no doubt, 'his people.' But it is so persistently used as an equivalent for *οἱ γονεῖς αὐτοῦ* (see Payne Smith, *Thes. Syr.* s. v., col. 283) that to translate it by 'kinsfolk' in the text, would have been to do violence to the Evangelist's meaning, which is moreover clearly shown in Luke ii 48 and in John ix. 2.

Page 66 l. 46 (Luke xi 38). The word ܚܕܝܐ stands here as the equivalent of *ἄριστον*, breakfast. Brockelmann translates it however as *coena*, *convivium*, and I have therefore felt that the safest course is to follow the Revisers by using the word 'dinner' here, and to translate ܚܕܝܐ by 'meat' in Luke xiv 15. Possibly in the latter passage, as Dr Nestle has suggested¹, *ἄρτον* may have been mistaken for *ἄριστον*, but as I have not seen ܚܕܝܐ translated 'breakfast' elsewhere, and as the narrative points rather to the idea of a supper, I adopt the vague term used in Gen. i 29 of our Authorized Version. In Ruth ii 14 ܚܕܝܐ is the equivalent of *τοῦ φαγεῖν*, probably at the mid-day meal. And in 2 Kings xxv 30 it is certainly used in the sense of an allowance of food.

Page 101 l. 41 (John xiv 7). 'If ye had not known me.' The word ܠܐ 'not' in the MS. is probably the mistake of a copyist.

Page 105 l. 19 (John xviii 1). I have translated the word ܚܝܠ 'field' as in Matt. xxvi 40, Luke xii 28, and sometimes 'mountain' as in Matt. iv 8, v 1. The reason for this is explained in Dr G. A. Smith's *Historical Geography of the Holy Land*, pp. 79, 80. It simply means 'wild uncultivated land', and for this reason 'wild honey' is sometimes called ܚܝܠܐ ܕܚܝܠ 'honey of the field', or 'of the mountain'. (Cf. Matt. iii 14 in this MS. and in the Palestinian Syriac Lectionaries.) This may of course have arisen through *ἄγριος* having been mistaken for *ἄγρός*, but the fact that both 'mountain' and 'field' are rendered by ܚܝܠ explains why the shepherds on the hills around Bethlehem are said to have been *ἀγραιοῦντες* 'abiding in the field' (Luke ii 8), while the potter's field is called ܚܝܠܐ ܕܚܝܠ in the Pal. Syr. version.

¹ *Allgemeine Zeitung*, Nov. 20, 1894.

NOTES TO THE SYRIAC TEXT.

S. MATTHEW.

Page 10 (10) b 12—27 (Mt v 23—26). I copied this from the manuscript without observing that Mr Burkitt had already done part of it from my photograph. I decided to print it wholly in blue because the half of Mr Burkitt's, although correct, was conjecture.

Page 15 (25) a 6 (Mt xi 3). My reading of **ܡܠ ܡܠܟܐ** is curious. We should have expected **ܡܠ ܝܗܘܐ**, but the former phrase is also the Curetonian reading.

Page 1 (38) b 10 (Mt xv 22). Here Mr Rendel Harris read **ܕܡܠܟܐ**. When I examined it in 1895, I felt sure that there was no letter extending beneath the line. I read **ܕܡܠܟܐ**, although Mrs Gibson insisted that my **ܡ** was a **ܐ**. Mr Kennett, on examining the photograph of this page, suggested the **ܐ**. A reference to the illustration at the beginning of this volume will show both how these mistakes could arise, and how easy it is to read **ܕܡܠܟܐ** when one knows what it is. I have had the page reproduced in order to show some of the difficulties of reading even a fairly distinct palimpsest.

Page 21 (45) b 15, 16 (Mt xviii 19). Every word in these two lines is most distinct, except **ܐܕܡܐ**, which is hidden by the upper writing. I detected a small word like **ܐܕܡܐ** outside of the column just before **ܐܕܡܐ**. But I do not feel at all certain about this and am inclined to think that the line **ܐܕܡܐ ܕܡܠܟܐ ܐܕܡܐ** has been dropped by the scribe of this MS.

Page 24 (48) a 24 (Mt xix 22). Here I read **ܐܕܡܐ** from my photograph, and I therefore translated "for he was rich with good possessions." But I now yield to Mr Rendel Harris' opinion that it is probably **ܐܕܡܐ**.

Page 29 (61) b 18 (Mt xxiv 14). **ܐܕܡܐ** (sic) before **ܐܕܡܐ** is very distinct on a margin in my photograph.

Page 36 (68) a 12 (Mt xxvi 7). **ܐܕܡܐ** is Mr Harris' emendation.

S. MARK.

Page 4 (122) b 4 (Mk xiv 5). **ܐܕܡܐ** was read by Mr Rendel Harris in 1893. But as it could not be justified by any other example as containing a plural of 'tooth,' he abandoned it. If I have made a mistake in restoring it, the responsibility is mine alone; but it certainly is not **ܐܕܡܐ**. The dotted **ܐ** can be seen in my photograph.

S. LUKE.

Page (140) a 5 (Lk ii 30). Dr Nestle suggests that **ܐܕܡܐ** may be a copyist's mistake for **ܐܕܡܐ**. Unfortunately it is under a very dark blot or accumulation of dirt in the MS. and so cannot be seen at all in the photograph.

Page 69 (157) b 9 (Lk vii 14). **ܐܕܡܐ** is Dr Nestle's emendation.

Page 77 (177) a 3 (Lk xi 14). Here I saw the appearance of the word ^{ܠܚܝܬܐ} after ^{ܠܚܝܬܐ}. But as it differs in colouring from the rest of the script, and also in slope, I have not felt warranted in including it in the text.

Page 87 (201) a 10 (Lk xvii 11). I edit ^{ܠܚܝܬܐ} at the request of Mr Burkitt, who has verified his own suggestion from my photograph. So also ^{ܠܚܝܬܐ} in Luke iii 31.

Page 94 (218) b 18 (Lk xxi 6). ^{ܠܚܝܬܐ} sic.

Page 6 (231) b 5 (Lk xxiv 33). ^{ܠܚܝܬܐ} This is probably an error of the copyist, who meant to write ^{ܠܚܝܬܐ}, but whose eye was attracted by the last word of line 7. The mistake is instructive as an indication of the Sinai manuscript being a copy from an older one.

S. JOHN.

Page 99 (241) b 24 (Jn iii 21). There must be something wrong here, either with the transcription or with the grammar. I feel quite certain that ^{ܠܚܝܬܐ} is correct; and I regret that I did not examine the reverse of the page.

Page 101 (243) a 13 (Jn iii 34). I had great difficulty in copying this column. I searched carefully for any trace of the word ^{ܠܚܝܬܐ} but could not see it.

Page 101 (243) b 12 (Jn iv 5). The *yod* of ^{ܠܚܝܬܐ} is visible in the photograph.

Page 104 (246) a 4 (Jn iv 27). The ^{ܠܚܝܬܐ} of ^{ܠܚܝܬܐ} is embedded in a letter of the upper writing, and still keeps its brown colour, for I forbore to touch it with my brush. The ^{ܠܚܝܬܐ} came up very distinctly with the re-agent, and was therefore of an olive green when I read it. But the whole word can be distinctly traced in my photograph, taken in 1892.

Page 105 (249) a 1 (Jn v 6). ^{ܠܚܝܬܐ} is Mr Kennett's emendation.

Page 105 (249) a 17 (Jn v 9). ^{ܠܚܝܬܐ} (*sic*) after ^{ܠܚܝܬܐ} ^{ܠܚܝܬܐ} can be seen in my photograph.

Page 109 (255) b 23 (Jn vi 30). The surface of the vellum seems completely scratched off where ^{ܠܚܝܬܐ} occurs; and yet I see it in my photograph.

Page 114 (260) b 17 (Jn vii 19). I have edited ^{ܠܚܝܬܐ}, but it has been suggested that ^{ܠܚܝܬܐ}, the reading of my first copy, may be correct, for it may agree with the preceding ^{ܠܚܝܬܐ} (cf. Gen. iii 24 in the Jerusalem Targum).

Page 132 (296) a 4 (Jn xv 25). ^{ܠܚܝܬܐ} *sic*.

Page 139 (311) a 18 (Jn xx 1). Cod. ^{ܠܚܝܬܐ}.

Page 139 (311) a 23 (Jn xx 1). Mrs Gibson read the first word in this line ^{ܠܚܝܬܐ}. Professor Bensly read it ^{ܠܚܝܬܐ}. If the first word at the top of col. b had been ^{ܠܚܝܬܐ} I should have adopted ^{ܠܚܝܬܐ}, and this would have brought the rest of the sentence into close correspondence with the text of Westcott and Hort. But as that word is clearly ^{ܠܚܝܬܐ}, and as I did not verify ^{ܠܚܝܬܐ} with sufficient exactness, I am compelled to leave the word in an indefinite form.

I have also to say that Mr Burkitt concurs in the changes which I have made in Mt v 24, Lk i 43, ii 7, iv 29, v 1, x 33, Jn vi 49, ix 16, xi 20, and that pages 47 (109) and 48 (110) have been reprinted at Mr Rendel Harris' special request. All changes which have been suggested by Mr Harris or Mr Burkitt are printed in black and underlined.

REASONS FOR THE LACUNAE IN THE SYRIAC TEXT.

CLASS I. *On lost pages:*

Matt. vi. 10—viii. 3; xvi. 15—xvii. 11; xx. 25—xxi. 19; xxviii. 8—Mark i. 12.
 Mark i. 44—ii. 20; iv. 18—v. 1; v. 27—vi. 4.
 Luke i. 16—38; v. 29—vi. 11.
 John i. 1—24; i. 47—ii. 15; iv. 38—v. 5; v. 27—45; xviii. 32—xix. 48.

CLASS II. *On margins which have crumbled away:*

Matt. xiv. 24, 25.
 Mark xii. 29.
 Luke ii. 3, 9; iv. 34, 35; vii. 12, 18, 23, 28; viii. 10—16; ix. 14, 16, 17, 22;
 xi. 7; xiii. 17; xxiii. 53.
 John vi. 11, 12; ix. 26, 27; x. 40, 41; xiv. 9—12, 16, 17.

CLASS III. *Holes:*

Luke viii. 19; xix. 4.
 John xi. 54; xii. 39, 40; xiv. 24; xx. 25.

CLASS IV. *Under blots of the upper writing where the ink has run through ill-usage of the MS.:*

Matt. viii. 26, 29; xi. 23; xii. 18; xvi. 10; xxii. 28; xxiv. 41, 43, 45.
 Mark iii. 31, 32; iv. 6; v. 15, 16.
 Luke v. 17; vii. 21; x. 3, 4; xvii. 19; xix. 4; xxiv. 46.
 John i. 32; iii. 21; iv. 1—5; xv. 3.

CLASS V. *On surfaces which have been scraped with a knife:*

Matt. viii. 29, 30; ix. 1—4; xii. 18; xix. 6.
 Mark iii. 22.
 Luke x. 21; xxiv. 39—41.
 John v. 19, 21, 23; vi. 21—33; ix. 13—16; xii. 37.

CLASS VI. *On surfaces which have been worn away; or where the vellum is so thin that four scripts show on each page; or where it is discoloured by dirt:*

Matt. ix. 10, 11; xi. 5; xii. 4—6, 23, 26—30; xxiv. 6; xxv. 15—19, 21—25,
 27—31, 35—37; xxvi. 1—3, 5, 59, 66, 67.
 Mark ii. 25; iii. 3, 4, 29; iv. 8—10; vii. 36; viii. 17, 19—21, 24; ix. 18; xii.
 19, 20, 26; xv. 4—6, 12—14.
 Luke iii. 24, 25; v. 26, 27; vi. 33; ix. 17, 20, 26; x. 17; xi. 19; xiii. 19;
 xxiii. 53.
 John i. 29; iii. 32; vi. 11, 12, 25; xi. 24; xii. 44—46; xiii. 29; xiv. 28; xv. 7, 8.

CLASS VII. *Under a rubric, where the ink would run if touched by the re-agent:*

Luke xv. 12.

CLASS VIII. *Under painted circles:*

Luke viii. 8—10.

CLASS IX. *Completely hidden by the upper writing:*

Matt. ix. 22; xi. 12.
 John iii. 16; xi. 50; xvii. 21.

CLASS X. *Still under a portion of the binding:*

Matt. xiv. 13—17, 20—23.

Some of these lacunae contain single words only of the verse indicated. Matt. xiv. 20—23 is on the only page which is not a palimpsest.

NON-CORRIGENDA.

| Page | 2 column | ¹⁴ a line | 6 | Matthew | i | 2 | |
|------|----------|-------------------------|---|---------|------|------|--------------------------------------|
| " | 39 | " | a | " | 7 | " | xv 28 ܡܡܠܟܐ |
| " | 70 | " | a | " | 14 | " | xxvi 36 ܡܡܠܟܐ |
| " | 70 | " | a | " | 15 | " | xxvi 36 ܡܡܠܟܐ |
| " | 72 | " | a | " | 1 | " | xxvi 56 ܡܡܠܟܐ |
| " | 88 | " | b | " | 1 | Mark | iv 11 ܡܡܠܟܐ |
| " | 88 | " | b | " | 13 | " | iv 14 ܡܡܠܟܐ |
| " | 91 | " | a | " | 15 | " | v 5 ܡܡܠܟܐ |
| " | 96 | " | a | " | 3, 4 | " | vi 18 ܡܡܠܟܐ ܡܡܠܟܐ |
| " | 97 | " | b | " | 9 | " | vi 36 ܡܡܠܟܐ |
| " | 99 | " | a | " | 12 | " | vi 56 ܡܡܠܟܐ ܡܡܠܟܐ |
| " | 100 | " | b | " | 8 | " | vii 18 ܡܡܠܟܐ ¹ |
| " | 100 | " | b | " | 22 | " | vii 22 ܡܡܠܟܐ ܡܡܠܟܐ |
| " | 105 | " | a | " | 12 | " | ix 2 ܡܡܠܟܐ |
| " | 114 | " | a | " | 26 | " | xi 19 ܡܡܠܟܐ ܡܡܠܟܐ |
| " | 122 | " | b | " | 20 | " | xiv 9 ܡܡܠܟܐ |
| " | 131 | " | a | " | 14 | " | xvi 4 ܡܡܠܟܐ ¹ |
| " | 131 | " | b | " | 6 | " | xvi 8 ܡܡܠܟܐ ¹ |
| " | 135 | " | b | " | 11 | Luke | i 49 ܡܡܠܟܐ |
| " | 142 | " | a | " | 10 | " | iii 1 ܡܡܠܟܐ |
| " | 145 | " | a | " | 23 | " | iv 6 ܡܡܠܟܐ |
| " | 155 | " | b | " | 19 | " | vi 44 (without ܡܡܠܟܐ) ܡܡܠܟܐ ܡܡܠܟܐ |
| " | 155 | " | b | " | 20 | " | vi 44 ܡܡܠܟܐ |
| " | 160 | " | a | " | 23 | " | vii 44 ܡܡܠܟܐ ¹ |
| " | 166 | " | b | " | 2 | " | ix 1 ܡܡܠܟܐ |
| " | 166 | " | b | " | 22 | " | ix 5 ܡܡܠܟܐ |
| " | 169 | " | a | " | 17 | " | ix 32 ܡܡܠܟܐ |

¹ See Notes to the Syndics' edition, pp. xxxvi, xxxvii.

| | | | | | |
|----------|-----------------|--------|------|---------|------------------|
| Page 170 | column <i>b</i> | line 7 | Luke | ix 45 | ⲕⲉⲁⲁⲛ |
| „ 181 | „ <i>b</i> | „ 10 | „ | xii 6 | ⲁⲛⲱ |
| „ 186 | „ <i>b</i> | „ 24 | „ | xiii 3 | ⲁⲃⲱⲃⲱ |
| „ 189 | „ <i>a</i> | „ 17 | „ | xiii 25 | ⲕⲉⲁⲁⲛⲁ |
| „ 208 | „ <i>b</i> | „ 16 | „ | xix 20 | ⲕⲉⲁⲁⲛ |
| „ 214 | „ <i>a</i> | „ 6 | „ | xx 34 | ⲕⲉⲁⲁ |
| „ 217 | „ <i>a</i> | „ 6 | „ | xxi 24 | sic ⲕⲉⲁⲁⲛⲁ |
| „ 240 | „ <i>b</i> | „ 8 | John | iii 8 | ⲁⲃⲱ |
| „ 268 | „ <i>b</i> | „ 15 | „ | viii 57 | ⲕⲉⲁ ¹ |
| „ 291 | „ <i>a</i> | „ 20 | „ | xiv 5 | sic ⲕⲉⲁⲁ |

¹ See Notes to the Syndics' edition, p. xlv.

M. D. G.

A. S. L.

𐤀𐤁𐤁 𐤌 𐤕𐤁𐤁𐤁𐤁 Jn xx 1

𐤁𐤏𐤓𐤓𐤓 𐤕𐤓𐤁𐤁 2

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𐤁𐤁𐤁𐤁 𐤕𐤓𐤁𐤁𐤁 Jn xix 40

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𐤕𐤓𐤁𐤁𐤁 𐤓𐤓𐤓𐤓𐤓 41

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•◊◊• *Klyidh* Jn xviii
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17, 18 Jn xviii

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Jn xvii
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Jn xvii 9

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දාසුල් ධිත්තා ජාලා Jn xvii 3

උතුරු . උතුරු 4

උතුරු ගුණානුකූල

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උතුරු ගුණානුකූල 5

උතුරු ගුණානුකූල

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උතුරු ගුණානුකූල 6

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

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උතුරු ගුණානුකූල

උතුරු ගුණානුකූල 7

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල 8

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

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උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල Jn xvi 32

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල 33

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

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උතුරු ගුණානුකූල xvii 1

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

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උතුරු ගුණානුකූල 2

උතුරු ගුණානුකූල

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උතුරු ගුණානුකූල

උතුරු ගුණානුකූල 3

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

උතුරු ගුණානුකූල

Ja-va-m Jn xvi 4

നന്മ മൂന്നു അക്ഷര 5

הם האלה הם
היה להם
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6

১০০০ টাকার
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קיין איז אים
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 און אים
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 און אים

מא האולתה
מצותה לה
מא האולתה 8

Kullal mame
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 Kufu lu . Kuat 9

[illegible]

كلمة جـ ن خـ ٢٤

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1. הנהגות הנהגות הנהגות
 2. הנהגות הנהגות הנהגות
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וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
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॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ अथ श्रीकृष्णार्चनम् ॥
 ॥ श्रीगुरुभ्यो नमः ॥
 ॥ श्रीगणेशाय नमः ॥

mes. asdu Kika Jn xv 19

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מאל געבט לא 24

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 חבדו לחבדו
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مزمع لعم Jn xv 15

חנה חלה חנה חנה
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יְהוָה מִלֵּב הָאֱלֹהִים Jn xiii 23

כִּי יִשְׁמַע לְךָ 24

וְיִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ 25

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ 26

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ 27

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ 28

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ 29

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ Jn xiii 19

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ 20

כִּי יִשְׁמַע לְךָ

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כִּי יִשְׁמַע לְךָ

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כִּי יִשְׁמַע לְךָ 21

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

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כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ 22

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ 23

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

כִּי יִשְׁמַע לְךָ

Jn xii 44

לֹא אֶמְצָא לִי

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לֹא אֶמְצָא

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לֹא אֶמְצָא לִי

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לֹא אֶמְצָא לִי

לֹא אֶמְצָא לִי

לֹא אֶמְצָא לִי 48

לֹא אֶמְצָא לִי

לֹא אֶמְצָא לִי

לֹא אֶמְצָא לִי

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לֹא אֶמְצָא לִי 49

לֹא אֶמְצָא לִי

לֹא אֶמְצָא לִי

Jn xii 37

לֹא אֶמְצָא לִי 38

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לֹא אֶמְצָא לִי

לֹא אֶמְצָא לִי 39

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לֹא אֶמְצָא לִי 41

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לֹא אֶמְצָא לִי

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לֹא אֶמְצָא לִי 42

לֹא אֶמְצָא לִי

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לֹא אֶמְצָא לִי 43

לֹא אֶמְצָא לִי

לֹא אֶמְצָא לִי 44

לחל כחכא Jn xii 34

כחכא חכא חכא

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חכא חכא חכא Jn xii 28

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אז ליכטא קאל<sup>Jn xii 13,
14</sup>

הם יצא קום לא

שבתא קא דאזא

לא קא קא 15

אזא דא קא

קא דא קא

לא דא קא

לא דא קא

לא דא קא 16

אזא דא קא

לא דא קא

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לא דא קא

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לא דא קא

אזא דא קא 17

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לא דא קא

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אזא דא קא 9

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אזא דא קא 10

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אזא דא קא 11

אזא דא קא

אזא דא קא 12

אזא דא קא

אזא דא קא

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אזא דא קא 13

אזא דא קא

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אזא דא קא

היה היה יצא Jn x 41

היה היה יצא 42

o o m

היה היה יצא xi 1

היה היה יצא

היה היה יצא

היה היה יצא 2

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היה היה יצא Jn x 36

היה היה יצא

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היה היה יצא

היה היה יצא 37

היה היה יצא

היה היה יצא 38

היה היה יצא

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ḥayyān wā lā wā ʾamm Jn ix 16

ʾamm ʾiḥḥānā ḥ * 17

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ʾamm ḥayyān ḥayyān

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* * ḥayyān ḥayyān 13

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ḥayyān ḥayyān 14

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האשה והאשה Jn viii 44

האשה והאשה

האשה והאשה

האשה והאשה 45

האשה והאשה

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האשה והאשה 46

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האשה והאשה Jn viii 41

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לחמלל אהא Jn viii 37

ל חלל אהא

אחא אהא 38

חלל חלל אהא

אחא אהא אהא

אהא אהא אהא

אהא אהא חלל

חלל אהא אהא 39

אחא אהא אהא

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חלל אהא אהא Jn viii 31

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ממלכת ישראל
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21, 22

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מלך מלך מלך 26

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החבר חסד חסד Jn vii 4

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החבר חסד חסד Jn vi 69

החבר חסד חסד 70
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 חסד חסד חסד 71
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החבר חסד חסד vii 1

החבר חסד חסד
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Jn vi 63 דבא דא דא דא

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דא דא דא דא דא 64

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Jn vi 57 דא דא דא דא דא

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דא דא דא דא דא 63

דא דא דא דא דא

אמא לא יחיה בן יחיה לא אמא Jn vi 38

ואחיה בן יחיה לא

ואחיה בן יחיה לא

היה אמא לא אמא 39

אמא לא אמא לא

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אמא לא יחיה בן יחיה לא אמא Jn vi 31

ואחיה בן יחיה לא

ואחיה בן יחיה לא 32

היה אמא לא אמא

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כחלל כחלל כחלל Jn vi 14

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היה ארץ ארץ 21

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הַיְהוֹדָה לַיהוָה Jn iv 32

וְהַיְהוֹדָה לַיהוָה 33

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וְהַיְהוֹדָה לַיהוָה 36

וְהַיְהוֹדָה לַיהוָה

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וְהַיְהוֹדָה לַיהוָה 37

וְהַיְהוֹדָה לַיהוָה

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וְהַיְהוֹדָה לַיהוָה

וְהַיְהוֹדָה לַיהוָה Jn iv 27

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וְהַיְהוֹדָה לַיהוָה

וְהַיְהוֹדָה לַיהוָה

וְהַיְהוֹדָה לַיהוָה 29

וְהַיְהוֹדָה לַיהוָה

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וְהַיְהוֹדָה לַיהוָה

וְהַיְהוֹדָה לַיהוָה 30

וְהַיְהוֹדָה לַיהוָה

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וְהַיְהוֹדָה לַיהוָה 32

וְהַיְהוֹדָה לַיהוָה

וְהַיְהוֹדָה לַיהוָה

אִי־חֵדֶּק אֶת־כָּל־חַיֵּי Jn ii 22

לְמַעַן יִשְׁמְרוּ אֶת־הַמִּצְוָה
אֲשֶׁר־אָמַר יֵשׁוּעַ
אֵת־לֵבֵלֵךְ לְכָל־
יִשְׂרָאֵל

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה 23

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה
אֲשֶׁר־אָמַר יֵשׁוּעַ
אֵת־לֵבֵלֵךְ לְכָל־
יִשְׂרָאֵל

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה 24

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה
אֲשֶׁר־אָמַר יֵשׁוּעַ 25

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה
אֲשֶׁר־אָמַר יֵשׁוּעַ
אֵת־לֵבֵלֵךְ לְכָל־
יִשְׂרָאֵל

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה iii 1

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה
אֲשֶׁר־אָמַר יֵשׁוּעַ
אֵת־לֵבֵלֵךְ לְכָל־
יִשְׂרָאֵל

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה 2

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה Jn ii 16

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה
אֲשֶׁר־אָמַר יֵשׁוּעַ
אֵת־לֵבֵלֵךְ לְכָל־
יִשְׂרָאֵל

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה 17

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה
אֲשֶׁר־אָמַר יֵשׁוּעַ
אֵת־לֵבֵלֵךְ לְכָל־
יִשְׂרָאֵל 18

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה 19

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה

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אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה 20

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה

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אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה 21

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה

אֲשֶׁר־יִשְׁמְרוּ אֶת־הַמִּצְוָה 22

האשה והאשה Jn i 30

כל האשה 31

כל האשה 32

האשה והאשה

האשה והאשה

האשה והאשה 32

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האשה . . .

האשה והאשה

כל האשה 33

כל האשה 34

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Lk xx 10 מִן וְכֵן יֵצֵא עַבְדִּים

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וְלֹא יִהְיֶה כִּי יִהְיֶה
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 וְלֹא יִהְיֶה כִּי יִהְיֶה 17

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אהבתי לך משה
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אברהם ושרה
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ॐ नमो भगवते वासुदेवाय

לאִתְּךָ מִלְּפָנֶיךָ לְקִיָּץ Lk xix 4

כִּי יִבְרַח ה' . . .

יִבְרַח מִלְּפָנֶיךָ 5

מִלְּפָנֶיךָ מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ וְיִבְרַח

מִלְּפָנֶיךָ לְקִיָּץ

יִבְרַח מִלְּפָנֶיךָ 6

יִבְרַח מִלְּפָנֶיךָ וְיִבְרַח

מִלְּפָנֶיךָ וְיִבְרַח 7

יִבְרַח מִלְּפָנֶיךָ וְיִבְרַח

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ 8

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ 9

יִבְרַח מִלְּפָנֶיךָ

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יִבְרַח

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ Lk xviii 40

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ 41

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ 42

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ 43

יִבְרַח מִלְּפָנֶיךָ

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יִבְרַח מִלְּפָנֶיךָ Lk xix 1

יִבְרַח מִלְּפָנֶיךָ 2

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יִבְרַח מִלְּפָנֶיךָ 4

יִבְרַח מִלְּפָנֶיךָ

יִבְרַח מִלְּפָנֶיךָ

ॐ नमो भगवते ॥ Lk xvii
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למ. חכמה אפ
אבות וזר הבנות
אלהם והעשר להם
אבות אבות אנשים
חכם וזהו השבוע
שמו לחבר חבר.

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מלחמה נכונה למ
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 כחצית היום
 ואלו הם
 המעשים

חלום בן שנים
 האחרים מן המעלה
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الحمد لله رب العالمين

کتابخانه جامعہ اسلامیہ

கனம் இளம் கை

לוי חב.מ.מ

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۱. اسم کاتب
۲. تاریخ

אברהם לביא. כ"ב.

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28 حاحه لکلمه و لکلمه

لحمه من ماله على كماله

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כחשאלהו כחם יוהנן 3

כחשאלהו כחם יוהנן

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כחשאלהו כחם יוהנן 4

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כחשאלהו כחם יוהנן

כחשאלהו כחם יוהנן 5

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כחשאלהו כחם יוהנן

כחשאלהו כחם יוהנן 6

כחשאלהו כחם יוהנן Lk iv 39

כחשאלהו כחם יוהנן 40

כחשאלהו כחם יוהנן

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כחשאלהו כחם יוהנן 41

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כחשאלהו כחם יוהנן 42

כחשאלהו כחם יוהנן

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כחשאלהו כחם יוהנן 43

כחשאלהו כחם יוהנן

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כחשאלהו כחם יוהנן

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Lk iii 30

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 אלהים

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Lk iii 21

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קדוֹשׁ אֱלֹהֵינוּ Kaddish Lk ii 1

קדוֹם אֱלֹהֵינוּ
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אֱלֹהֵינוּ אֱלֹהֵינוּ
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קדוֹם אֱלֹהֵינוּ Kaddish Lk i 73

קדוֹם אֱלֹהֵינוּ 74
 קדוֹם אֱלֹהֵינוּ
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 קדוֹם אֱלֹהֵינוּ 76
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 קדוֹם אֱלֹהֵינוּ 78
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கனம் அம்மா

Kissom Kyzombo

ကဝေ ကဝိက ကၤကၤၤ 54

ਮਨਮਿਹਲ ਕਸੂਰੀ

הנהגת המוסדות

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 אבא ¹⁰⁰

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 אבא ¹⁰⁰

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מאגן מאגן מאגן 16

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מאגן מאגן מאגן 17

מאגן מאגן מאגן Mk x 3

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מאגן מאגן מאגן 4

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מאגן מאגן מאגן 5

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מאגן מאגן מאגן 6

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מאגן מאגן מאגן 8

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מאגן מאגן מאגן 10

מאגן מאגן מאגן

מאגן מאגן מאגן 11

מאגן מאגן מאגן

אלהא קאמא אהא Mk ix 19

אמא אהא אהא 20

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אמא אהא אהא 21

אמא אהא אהא
אמא אהא אהא
אמא אהא אהא 22

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אמא אהא אהא
אמא אהא אהא 23

אמא אהא אהא
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אמא אהא אהא 24

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אמא אהא אהא 25

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אמא אהא אהא Mk ix 12

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אמא אהא אהא
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אמא אהא אהא
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כיון כמא אהא מלכא Mk iv 11

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לא כמא אהא
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מלכא מלכא Mk iv 2

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מלכא מלכא 6

מלכא מלכא 7

מלכא מלכא

מלכא מלכא

מלכא מלכא 9

מלכא מלכא

מלכא מלכא

לְבָנִים וְהָיָה כִּי יִשְׁמַע מִקִּוּי מִקִּוּי מִקִּוּי Mk iii 28

* * * דא דא 29

קוּי * * * דא דא

דא דא * * *

לְבָנִים * * *

קוּי דא דא 30

ו. מ. דא דא

מ. דא * * * 31

קוּי * * * דא דא

דא * * * 32

דא * * * דא דא

קוּי דא דא

לְבָנִים * * * דא דא

דא דא דא דא דא דא

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מ. דא דא דא דא Mk iii 21

דא דא דא דא 22

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[illegible]

ഇന്ദ്ര കന്ത പിന്ദാ 61
 അവിശ്വരൂപ കന്ത
 കല്പിത കന്ത

לך חלום לחם ^{Mt xxvi}
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אך ארם ארם ¹²

אשר ארם ארם

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אשר ארם ארם ¹³

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אשר ארם ארם ¹⁶

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אשר ארם ארם ^{Mt xxvi}
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אשר ארם ארם

* * * * ארם ⁵

* * * * ארם

אשר ארם ארם

אשר ארם ארם ⁶

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דיג * * * * * Mi xxv

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כלי ללמוד אילן-חיים Mi xvi
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מל אהרן אהרן

אשר כל אהרן

אשר כל אהרן 14

אשר כל אהרן

אשר כל אהרן

אשר כל אהרן 15

אשר כל אהרן

אשר כל אהרן

אשר כל אהרן

אשר כל אהרן

אשר כל אהרן

אשר כל אהרן 17

אשר כל אהרן

אשר כל אהרן

אשר כל אהרן 18

אשר כל אהרן

אשר כל אהרן

אשר כל אהרן 19

אשר כל אהרן

אשר כל אהרן

אשר כל אהרן

אשר כל אהרן 20

אשר כל אהרן

אשר כל אהרן

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אשר כל אהרן

אשר כל אהרן

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מחללחל חל מחללחל Mt xxiv 7

מחללחל חל מחללחל 8

מחללחל חל מחללחל 9

מחללחל חל מחללחל 10

מחללחל חל מחללחל 11

מחללחל חל מחללחל 12

מחללחל חל מחללחל 13

מחללחל חל מחללחל 14

מחללחל חל מחללחל 15

מחללחל חל מחללחל 16

מחללחל חל מחללחל 17

מחללחל חל מחללחל 18

מחללחל חל מחללחל 19

מחללחל חל מחללחל 20

מחללחל חל מחללחל 21

מחללחל חל מחללחל Mt xxiv 2

מחללחל חל מחללחל

מחללחל חל מחללחל

מחללחל חל מחללחל

מחללחל חל מחללחל 3

מחללחל חל מחללחל

מחללחל חל מחללחל

מחללחל חל מחללחל

מחללחל חל מחללחל 4

מחללחל חל מחללחל

מחללחל חל מחללחל 5

מחללחל חל מחללחל

מחללחל חל מחללחל

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מחללחל חל מחללחל 6

מחללחל חל מחללחל

מחללחל חל מחללחל 7

מל יצא מל יצא מל ^{Mt xxii}
36

כי יצא מל יצא מל ³⁷

כי יצא מל יצא מל ³⁸

כי יצא מל יצא מל ³⁹

כי יצא מל יצא מל ⁴⁰

כי יצא מל יצא מל ⁴¹

כי יצא מל יצא מל ⁴²

כי יצא מל יצא מל ⁴³

כי יצא מל יצא מל ⁴⁴

כי יצא מל יצא מל ⁴⁵

כי יצא מל יצא מל ⁴⁶

כי יצא מל יצא מל

כי יצא מל יצא מל

כי יצא מל יצא מל

כי יצא מל יצא מל ^{Mt xxii}
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כי יצא מל יצא מל ²⁹

כי יצא מל יצא מל ³⁰

כי יצא מל יצא מל ³¹

כי יצא מל יצא מל ³²

כי יצא מל יצא מל ³³

כי יצא מל יצא מל ³⁴

כי יצא מל יצא מל ³⁵

כי יצא מל יצא מל

כי יצא מל יצא מל

כי יצא מל יצא מל

כי יצא מל יצא מל

כי יצא מל יצא מל

כי יצא מל יצא מל

כי יצא מל יצא מל

ל פסוק ל Mt xix 10

11 אהיה לך

אם לא תפסוק

לך אהיה לך

אם לא תפסוק

12 אהיה לך

אם לא תפסוק

אם לא תפסוק

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13 אהיה לך

אם לא תפסוק

אם לא תפסוק

14 אהיה לך

אם לא תפסוק

אם לא תפסוק

אם לא תפסוק

אם לא תפסוק

15 אהיה לך

אם לא תפסוק

16 אהיה לך

אם לא תפסוק

אם לא תפסוק

17 אהיה לך

Mt xix 3

אם לא תפסוק

אם לא תפסוק

4 אהיה לך

אם לא תפסוק

אם לא תפסוק

אם לא תפסוק

5 אהיה לך

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אם לא תפסוק

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6 אהיה לך

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7 אהיה לך

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8 אהיה לך

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9 אהיה לך

אם לא תפסוק

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אם לא תפסוק

10 אהיה לך

אם לא תפסוק

אם לא תפסוק

ל מכל כחש. כל ^{Mt xviii}
30

איש כחש. כל

כחש. כל

31

כחש. כל

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32

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33

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35

כחש. כל

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xix i

כחש. כל

כחש. כל

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2

כחש. כל

כחש. כל

3

^{Mt xviii}
22

כחש. כל

23

כחש. כל

כחש. כל

24

כחש. כל

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[illegible]

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Mt xiv 18

19

20

* * *

[illegible]

שילא דחפא אדאסא Mt xi 23

מנא מן ליה
אזילא דאזילא 24
דאזילא דאזילא
דאזילא דאזילא
מ דאזילא 0 0

מאזילא דאזילא 25
אזילא דאזילא
אזילא דאזילא
אזילא דאזילא
מ דאזילא

אזילא דאזילא 26

אזילא דאזילא

אזילא דאזילא 27

אזילא דאזילא

אזילא דאזילא

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אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא 28

אזילא דאזילא

אזילא דאזילא 29

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא 30

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא Mt xi 18

אזילא דאזילא

אזילא דאזילא 19

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא 20

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

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אזילא דאזילא

אזילא דאזילא 22

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

אזילא דאזילא

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ארץ ארץ ארץ 12

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ארץ ארץ ארץ

ארץ ארץ ארץ 18

תלך ארץ ארץ ארץ Mt xi 1

תלך ארץ ארץ ארץ
 ארץ ארץ ארץ 2

תלך ארץ ארץ ארץ
 ארץ ארץ ארץ 3

תלך ארץ ארץ ארץ
 ארץ ארץ ארץ 4

תלך ארץ ארץ ארץ
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תלך ארץ ארץ ארץ 5
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 ארץ ארץ ארץ

תלך ארץ ארץ ארץ
 ארץ ארץ ארץ 6

תלך ארץ ארץ ארץ
 ארץ ארץ ארץ 7

תלך ארץ ארץ ארץ
 ארץ ארץ ארץ 8

תלך ארץ ארץ ארץ
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תלך ארץ ארץ ארץ
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~~omni~~ In domo sua Mt viii 30

37 രഹസ്യ മന്ത്രം

— १८५ —

محمّد بن عبد الله بن محمد

Kilwa an Khasi

32 ക്ഷാമം . പല . പല . പല

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മാലാ - നെ ക്ലാസ്സിൽ

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and the kernel also

حکومت محلی و ممالک

ହାତୀ କାକିଆ 34

சிகர நகரம் மல

מאכלי ים ויד

כח מלך מלכות

amanda

• • • • • ix

[Faint, illegible text]

content of the

الحمد لله الذي جعلنا من عباده المخلصين

RECEIVED: 1977-10-10

157

• • K12 - am

אברהם יצחק יעקב

אמת פהא אמאמאמאמא Mt viii 23

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אמאמאמאמאמאמא 23

xviii 16, p. 303, col. b, l. 16

ⲕⲉⲛⲁⲗⲁⲃⲁ
ⲓⲛ ⲙⲉⲛⲁⲛⲁⲛⲁ
ⲕⲁⲙⲁ

xviii 17, p. 303, col. b, l. 20

ⲕⲉⲛⲁⲗⲁⲃⲁ ⲙⲉⲛⲁⲛⲁⲛⲁ

xx 25, p. 313, col. b, l. 23

ⲕⲉⲛⲁⲗⲁⲃⲁ * * * ⲕⲉⲛⲁⲗⲁⲃⲁ
ⲕⲁⲙⲁ

xx 30, p. 314, col. b, l. 2

ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ

xxi 19, p. 317, col. a, l. 15

ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ
ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ
ⲕⲉⲛⲁⲗⲁⲃⲁ

xi 55, p. 281, col. b, l. 16

ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ

xiv 5, p. 291, col. a, l. 19

ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ
(sic) ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ

xiv 7, p. 291, col. b, l. 3

ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ

xvii 21, p. 301, col. a, l. 2

ⲕⲉⲛⲁⲗⲁⲃⲁ
ⲕⲉⲛⲁⲗⲁⲃⲁ * * * ⲕⲉⲛⲁⲗⲁⲃⲁ
ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ
ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ

xviii 14, p. 303, col. a, l. 1

ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ
ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ
ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ ⲕⲉⲛⲁⲗⲁⲃⲁ

In John vii 26, p. 261, col. b, line 2, there is no gap between ⲕⲉⲛⲁⲗⲁⲃⲁ and ⲕⲉⲛⲁⲗⲁⲃⲁ.

In John xxi 16 Mrs Gibson and I agree with Mr Harris that there is a larger letter than yod before ⲕⲉⲛⲁⲗⲁⲃⲁ. We read it ⲕⲉⲛⲁⲗⲁⲃⲁ but there is something strange about the ⲕ. It is heavy and thick, as if it belonged neither to the earlier nor to the later writing.

The letters and words printed in black which are underlined indicate those corrections made by me from the MS which had previously been suggested by the first transcribers.

Mark xv 40, p. 130, col. a, l. 21 for ⲕⲉⲛⲁⲗⲁⲃⲁ read ⲕⲉⲛⲁⲗⲁⲃⲁ

Luke ii 37, p. 140, col. b, l. 3 for ⲕⲉⲛⲁⲗⲁⲃⲁ read ⲕⲉⲛⲁⲗⲁⲃⲁ

Luke vii 32, p. 159, col. a, l. 16 for ⲕⲉⲛⲁⲗⲁⲃⲁ read ⲕⲉⲛⲁⲗⲁⲃⲁ

John xi 25, p. 278, col. b, l. 1 for ⲕⲉⲛⲁⲗⲁⲃⲁ read ⲕⲉⲛⲁⲗⲁⲃⲁ

John xiii 18, p. 288, col. b, l. 19 for ⲕⲉⲛⲁⲗⲁⲃⲁ read ⲕⲉⲛⲁⲗⲁⲃⲁ

GOSPEL OF JOHN.

ⲁⲃⲉ ⲛⲟⲕⲁⲛ ⲛⲁⲕⲁⲛ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓ

xi 16, p. 277, col. b, l. 17

ⲛⲓⲛⲁ

ⲛⲓⲛⲁ ⲛⲓⲛⲁ

xi 17, p. 277, col. b, l. 20

ⲛⲓⲛⲁ

ⲛⲓⲛⲁ ⲛⲓⲛⲁ

xi 18, p. 278, col. a, l. 1

ⲛⲓⲛⲁⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲓⲛⲁ

* * * * *
ⲛⲓⲛⲁⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲓⲛⲁ 19
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ

xi 20, p. 278, col. a, l. 9

ⲛⲓⲛⲁⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ

xi 23, p. 278, col. a, l. 17

ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ 24
ⲛⲓⲛⲁⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ 25

xi 46, p. 280, col. b, l. 11

ⲛⲓⲛⲁ ⲛⲓⲛⲁ

vii 39, p. 263, col. a, l. 1

ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ 40
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ

vii 45, p. 263, col. a, l. 23, col. b, l. 1

ⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁⲛⲓⲛⲁ ⲛⲓⲛⲁ

x 3, p. 273, col. a, l. 4

ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ

x 5, p. 273, col. a, l. 16

ⲛⲓⲛⲁⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ

x 9, p. 273, col. b, l. 8

ⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ

x 11, p. 273, col. b, l. 17

ⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ
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ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁ

xix 31, p. 209, col. b, l. 22

ἡ δὲ τὴν ἐν τῇ

xx 33, p. 214, col. a, l. 1

ἡ δὲ τὴν ἐν τῇ

xxi 15, p. 216, col. b, l. 1

ἡ δὲ τὴν ἐν τῇ

xxii 48, p. 222, col. a, l. 3

ἡ δὲ τὴν ἐν τῇ

ἡ δὲ τὴν ἐν τῇ (sic) ἡ δὲ τὴν ἐν τῇ

xxiii 51, p. 228, col. a, l. 12

ἡ δὲ τὴν ἐν τῇ

ἡ δὲ τὴν ἐν τῇ

ἡ δὲ τὴν ἐν τῇ

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xxiv 33, p. 231, col. b, l. 5

ἡ δὲ τὴν ἐν τῇ

xxiv 46, p. 232, col. a, l. 22

ἡ δὲ τὴν ἐν τῇ

ἡ δὲ τὴν ἐν τῇ

xvi 8, p. 197, col. b, l. 10

ἡ δὲ τὴν ἐν τῇ

xvi 10, p. 197, col. b, l. 21

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xvi 12, p. 197, col. b, l. 25—p. 198, col. a, l. 1

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ἡ δὲ τὴν ἐν τῇ

ἡ δὲ τὴν ἐν τῇ

xvi 13, p. 198, col. a, l. 6

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ἡ δὲ τὴν ἐν τῇ

xvi 18, p. 198, col. b, l. 10

ἡ δὲ τὴν ἐν τῇ

ἡ δὲ τὴν ἐν τῇ

xvii 9, p. 200, col. b, l. 26

ἡ δὲ τὴν ἐν τῇ

ἡ δὲ τὴν ἐν τῇ

xix 28, p. 209, col. b, l. 6

ἡ δὲ τὴν ἐν τῇ

xix 29, p. 209, col. b, l. 9

ἡ δὲ τὴν ἐν τῇ

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xi 10, p. 176, col. b, l. 11

Jaso

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xi 13, p. 176, col. b, l. 21

xiii 25, p. 189, col. a, l. 14

(sic) _____

xiv 21, p. 192, col. b, l. 15

xvi 2, p. 197, col. a, l. 2

xvi 5, p. 197, col. a, l. 16

 _____ 6

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ix 52, p. 171, col. a, l. 12

x 25, p. 174, col. a, l. 19

x 33, p. 174, col. b, l. 26

delete _____

x 38, p. 175, col. a, l. 26

xi 1, p. 175, col. b, l. 19

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xi 7, p. 176, col. a, l. 18

xiv 66, p. 127, col. a, l. 10

כאן * * * נא

xiv 71, p. 127, col. b, l. 4

אשר נאמר כאן

xv 20, p. 129, col. a, l. 5

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xv 29, p. 129, col. b, l. 4

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xiv 3, p. 122, col. a, l. 19

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xiv 5, p. 122, col. b, l. 3

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xiv 65, p. 127, col. a, l. 5

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GOSPEL OF LUKE.

viii 13, p. 162, col. a, l. 11

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viii 15, p. 162, col. a, l. 18

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viii 27, p. 163, col. b, l. 2

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ix 35, p. 169, col. b, l. 10

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ix 50, p. 171, col. a, l. 6

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אשר נאמר

i 43, p. 135, col. a, l. 18

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i 53, p. 135, col. b, l. 20

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אשר נאמר

i 70, p. 136, col. b, l. 19

אשר נאמר

iv 6, p. 145, col. a, l. 20

אשר נאמר

v 11, p. 149, col. a, l. 27

אשר נאמר

vi 49, p. 156, col. a, l. 16

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vii 29, p. 159, col. a, l. 4

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மனநிலை கவலை

சரி அழகம்
மலை

xxiii 4, p. 58, col. a, l. 13

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xxvii 15, p. 74, col. b, l. 5

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xxvii 66, p. 78, col. b, l. 1

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xxviii 5, p. 78, col. b, l. 19

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ⲕⲁⲗ ⲙⲁ ⲓⲁⲗⲁ ⲕⲁⲗⲁⲛ 24

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xv 27, p. 38, col. b, l. 29

ⲕⲁ

ⲕⲁⲗⲁ ⲕⲁ ⲓⲁⲗⲁ

xxiii 3, p. 58, col. a, l. 10

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GOSPEL OF MARK.

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ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ

ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ

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ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ 26

iii 1, p. 85, col. b, l. 13

ⲕⲁⲗⲁⲛ ⲕⲁⲛ ⲁⲁⲁⲗⲁ

ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ

i 29, p. 82, col. a, l. 10

ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ

ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ

ii 23, p. 85, col. a, l. 14—col. b, l. 1

ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ

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ⲙⲁⲗⲁⲓⲉ ⲙⲁⲗⲁⲓⲉ 24

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